



# **SHAIKH ABDUL HAQUE'S CONTRIBUTION TO THE SCIENCE OF HADITH**

**THESIS**

SUBMITTED FOR THE AWARD OF THE DEGREE OF

**Doctor of Philosophy**

in

**Islamic Studies**

By

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ALIGARH MUSLIM UNIVERSITY

ALIGARH-202002 (INDIA)

**2008**

In the early years of Muslim immigration, and more so with the establishment of Muslim rule in India, many Muslim mendicants, scholars or ulama, and Sufi saints arrived in India. They entered India on their own or came with the invading armies. Later on, the disturbed conditions in Central Asia, consequent upon the Mongol upheaval, too encouraged them to leave their homes in search of security. Many came to settle in India where peace and plenty and the protective arms of Muslims rule promised them all they wished.

Up to the thirteenth century, northern India saw the flowering of the Sufi orders, Chishti, Suhrawardi, Qadri and Naqshbandi. Thus to study on this aspect, we had to trace advent of some of the prominent scholars of the Sindh, Abu Ma'ashar bin Abd al- Rahman Sindhi, had expertise in the field of Hadith literature, Maghazi (Prophet's Tales and war narration) and fiqh (Islamic Law), Muhammad Bin Ka'ab Qurtubi, Hasham Bin Urwah, Nafi' were among his contemporaries.

The pattern of education in medieval India was the same as in the rest of *Dār al- Islam*. Its chief beneficiary was the élite, although, through mosque schools, it was within reach of the children of the common people, if circumstances permitted.

The development of the medieval educational curricula can be divided into three periods. In the first period – that of the Sultanate and its successor states in the provinces until 1500 – the subjects taught were theology, jurisprudence (*fiqh*) and its principles (*usul*), exegesis, *hadith*, Sufism, grammar, rhetoric and logic. The chief emphasis was on the study of the principles of jurisprudence and their application. The second period ranges from the reign of Sikandar Lodi to the early period of the reign of Akbar, from 1500 to 1571. This is the phase of growing emphasis on the medieval rational sciences, logic, mathematics, medicine and astronomy. The third phase begins with the age of Akbar, when there was even greater emphasis on rationalism, though this process was reversed to some extent under Aurangzeb. Ethics seems to have the chief area of concentration in this period, with the inclusion of *Furstenspiegel* literature ('Mirror for Princess').

The cultural expression of Islamic India is best reflected in its literature, which is written in several languages. At first the classical languages of the Islamic world, Arabic and especially Persian, were used for literary composition. Then Urdu evolved and developed. Simultaneously in various areas where there was a concentration of Muslim population a popular regional literature also developed.

In the twelfth century the era of Sufis started as they believed in the doctrine of Wahdat al- Wajud, or the Unity of Being which means “There is nothing but God, nothing in existence other than He”. This theory was propounded by Shaikh Ibn al- Arabi (1165-1240) and is so akin to Vedantism that Sufi believers in this doctrine helped Muslims and the Hindus come closer.

In the early Islamic era of India many academic institutions were founded by different medium, or in other word we can say that these institutions were based on different aspects

1. Founded (aided) by the government.
2. Attached with Khanqahs.
3. Attached with Mosque.
4. Attached with Shrines.
5. Independent.

Maulana Saifuddin father of Shaikh Abdul Haque Muhaddith Dehlawi was born in Delhi in 940/1514 AD. He got a lot of God-gifted qualities. He was a leading religious preceptor, a great poet and a very witty person. People were admiring his wisdom, shrewdness and loving attitude. His poetry, knowledge, popularity, literary taste,

politeness, asceticism, the clarity of heart, the presence of mind and critical ability were unparalleled.

Shaikh Abdul Haque was born in the month of Muharram 958/1551 AD in Delhi. This was the period of Sher Shah Suri. Mehdavi movement was in full swing. Ulama were busy to declare someone a '*Momin*' and someone a '*Kafir*'.

Shaikh Abdul Haque Muhaddith Dehlawi got his primary education from his father. First of all he began to learn the *Qur'ān* in new pattern. Shaikh's father had chosen a new way to make him recite the *Qur'ān*. He didn't indulge in corrections of pronunciation, instead he made him learn some *Surah* by heart everyday and in the product, he completed the *Qur'ān* within the span of two or three months. Then he began to learn how to write and learn in the duration of one month.

In a small period of time, if I say one month it would not be a false that I developed writing skill. "It is a miracle to do so in the given period, and the entire credit goes to my father,"

In that era, learning period was beyond family education and it had some categories as below:

- 1) study

2) discussion and debate

3) writing

Shaikh had been taught by brilliant ulama of Mawara al- Nahr after being a master of philosophy (*Ilm al- Kalam* and *Mantiq*) and Arabic knowledge, Shaikh didn't mention their name. He has poured all he had, to learn their scientific thoughts.

Shaikh Muhaddith Dehlawi got a very studious nature. He has excelled in every branch of knowledge him chose to learn. He had been so excellent in philosophy and *Ilm al- Kalam* that his teacher began to appropriate his scientific achievements and they had confessed it to their brilliant student.

At the time, when Shaikh decided to leave India, was a period of degradation of religion environment. Bad ulama had created a pathetic situation, what no real Sufi could feed comfort to stay here. These bad so called scholars and Sufis had spread sweet poison among people Maulana Azad had portrayed this determination killing and belief checking period with a sad cry.

In the wake of it, Akbar's thoughts began to change swiftly and Islamic Imams were being defamed in Akbar's court and Islamic

tenants were being mocked and *Deen - i - Elahi* was produced and a new chapter was begun, all these happenings will be discussed in their place. Abul Fazl and Faizi was main guide behind all these turmoil. Shaikh Abdul Haque Muhaddith Dehlawi has a close relation with Faizi, he felt great sorry after seeing what happened in the court of Akbar. If he wants to adjust himself with the then affairs, the wealth would be in his hand but his mind and soul were not ready even to suppress their religious passions and began to cry against it.

Shaikh Abdul Haque was gifted 94 years span of life. He had spent most of it in writing the books. With all the passion and enthusiasm he had been writing books, with which he had opened his career.

Shaikh himself had made a list of his books in a pamphlet named as *Taleef Qalb al- Aleef be Zikre Fihrist al- Taleef*. Though this list was made available at the time when Shaikh was busy writing one book after the other.

This list had the title of 49 books only but one book *Al Makāteeb wal Rasāil* contains 68 articles. If all these articles be counted as an independent book, as Abdul Hameed Lahori and Muhammad Saleh

Kanboh did, then the number of books would reach 116 but I think these articles should be considered one book not more.

After preparing *Fehrist al- Tawāleef* (the list of all books) he had authored 11 more books thus they reach to 60.

The books of Shaikh Abdul Haque Dehlawi with the variety of topics and subjects come under the following category of knowledge.

- (1) *Tafsir* (The *Qur'ānic* Exegesis)
- (2) *Tajweed* (the rules of recitation of the *Qur'ān*)
- (3) *Hadith* (the tradition of Prophet Muhammad )
- (4) *Aqāed* (Faith)
- (5) *Fiqh* (Islamic law)
- (6) *Tasawwuf* (Sufism)
- (7) *Akhlaq* (Manners)
- (8) *Āmal* (Deeds)
- (9) *Falsafa & Mantiq* (philosophy and logic)
- (10) *Tārikh* (History)
- (11) *Siyar* (international law)
- (12) *Nahw*
- (13) Autobiography



- (14) *Khutbāt* (Sermons)
- (15) *Makāteeb* (Letters)
- (16) Poetry

The brightest aspect of Shaikh Abdul Haque Dehlawi's educational services was his contribution in propagation of the prophetic traditions. His achievement in this field would be discussed in detail. Now I am mentioning the names of his books just to give it a look Shaikh Abdul Haque Dehlawi had written on *Hadith* and *Ilm - i - Hadith* the following books.

- (1) *Ashiat al- Lamāt fi Sharh al- Mishkāt.*
- (2) *Lamāt al- Tanqeeh fi Sharh al- Mishkāt al- Masabeeh.*
- (3) *jama al- Hadith al- Arbaeen fi abwab Ulumuddin wa Tarjumah al Ahadith al Arbaeen fi Nasihat al Muluk wa al Salateen.*
- (4) *Jami al- Barakat Muntakhab Sharh Mishkāt.*
- (5) *Risāla Aqsam - i - Hadith.*
- (6) *Risāla Shab - i - Barat.*
- (7) *Ma thabata bil Sunnah fi Ayyam al- Sunnah.*
- (8) *Al- Ikmal fi Asma al- Rijāl.*
- (9) *Asma al- Rijāl wal Ruwat al Mazkooreen fi Kitāb al- Mishkat.*
- (10) *Tahqeeq al- Isharat fi Tameem al Basharat.*

(11) *Tarjumah Maktoob al- Nabi al- Ahla fi Taziyate Walid Maaz bin Jabal.*

The contemporary important scholars were Mujaddid Alf Thani (1563-1624) Shah Abu al- Maali, Shaikh Abdullah Niyazi, Nawab Murtaza Khan Shaikh Fareed (1566-1616), Abdul Rahim Khan Khana (1556-1622), Faizi (1547-1595), Mullah Abdul Qadir Badayuni, Muhammad Ghauthi Shattari (d-1562),

Apart from these scholars, there is no parallel of Shaikh Abdul Haque Dehlawi in the propagation of *Hadith* in Islamic India. He had been teaching and delivering speeches more than a half century and was busy in writing the nuances of the *Qur'ānic* sciences and *Hadith* has entire life. He wrote a sentence for others in “*Sifr al- Sa'adat*”, but it applied on him cent percent. “He had doubled the bright shining of Islam and Muslim world by his turmoil in the field of popularization of knowledge”.

His great achievement is the mass- mobilization for the *Hadith*. His contemporaries were mostly engaged in giving importance to philosophy and *Ilm al- Kalam*, it was Shaikh Muhaddith Dehlawi had stressed on the revival of other religious sciences and declared *Qur'ān*

and *Hadith*, a base of religious things as well as he closed the door of explaining *Qur'ān* in wrong way. He said, “He closed the wrong explanation of wrong doers and to obey the *Qur'ān*, he refrained to explain anything from himself, which hasn't any reference from the early people as some ignorant people are doing in this age and there are giving then the name of *Tafsir*. They don't know ‘one who explained the *Qur'ān* from oneself; he committed a big mistake’. Thus Dara Shaikh perfectly declared him the pioneer in the field of *Hadith*.

“There is no parallel of Shaikh Abdul Haque Dehlawi as far as it concerned to the knowledge of *Hadith* and *Qur'ān* and philosophy especially in the field of *Tafsir* and *Hadith*.

The very important aspect of Shaikh Dehlawi's scientific services is that he tried to compare between Islamic Jurisprudence and Tradition almost half century. Some writers assessed his services with a biased view.

Shaikh Dehlawi is one of the pioneering scholars of Hadith literature in sixteenth century, India who not only contributed academically a number of research work of great interest in the field of Hadith literature, and raised the standard of writing and research in the

field to its full zenith, but he launched a mass movement of practicing the Sunnah of Prophet Muhammad (SAW). He opposed the heretic initiatives taken by Jalaluddin Akbar through his writings and mass contact.

Shaikh Ahmad Sirhindi was no doubt the revivalist thinker in India who checked the rebellious and non Islamic steps of *Deen - i - Elahi*. Shaikh Dehlawi, however did not lag behind in asserting and mobilizing the Muslim in a favour of Islamic tenets. His rationalization of Prophethood through his book *Madarij al- Nubuwwah*, is very significant in this regard.

The important aspect of Shaikh Abdul Haque Muhaddith Dehlawi, is that he is pioneer in accelerating the pursuit for the knowledge and the propagation of hadith to the coming generations.



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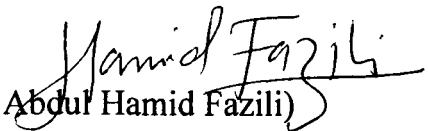
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**22/9/2008.**  
Dated \_\_\_\_\_

### **CERTIFICATE**

Certified that **Mr. Mohd. Aqeel** has completed the Ph.D. thesis entitled "**Shaikh Abdul Haque's Contribution to the Science of Hadith**" under my supervision.

Also certified that this is his own original contribution and is fit for submission for the award of the degree of **Ph.D. in Islamic Studies**.

  
(Dr. Abdul Hamid Fazili)  
Reader

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# **ACKNOWLEDGMENTS**

All the praises and thanks are to Allah, the mighty creator, who made it possible for me to accomplish this research work by His help and grace.

I must place on record the gratitude, the thanks and the indebtedness I feel toward Dr. Abdul Hamid Fazli, reader, department of Islamic Studies AMU Aligarh, who as my supervisor guided this work and supported me whole heartedly during my research project. He has been always supportive whenever I consulted him in my Studies.

I also thanks and sincere gratitude to Dr. Obaidullah Fahad Falahi, reader, department of Islamic Studies for his benevolent guidance, inspiring attitude, sympathetic behaviour, keen interest and devotion throughout the tenure of this work.

I am indebted to Professor Zafrul Islam Islahi, chairman department of Islamic Studies for his moral and academic encouragement and providing me the necessary facilities.

I am also thankful to my well-wishers, Mr. Mohd Rashid Khan, Mr. Mohd Irfan Sabahi Azmi, Mohd. Arif, Dr. Shah Alam Azmi, Nadeem Ahmad, and Noor Alam for their providing every kind of help.

I present my cordial complements to my friends  
Dr. Imtiazul Hoda, Mr. Wamiq Ahmad.

The cooperation of my wife Shahnaz Khanam and my son  
Sayyam Aqeel, my brothers, Mohd Adeel and Mohd Akhtar, brother in  
law Dr. Kabir Khan must be acknowledge,

I am thankful to Mr. Khalid Ahmad (Assistant Librarian),  
Mohd. Anees, Mohd. Muqeet, the library staff of the department of  
Islamic Studies AMU, especially Mr. Kabir Ahmad Khan (Librarian)  
for their supplying necessary books and materials when ever needed.

I express my indebttness to Mohd. Zeeshan, Mohd. Arif, office  
staff of department of Islamic Studies AMU, especially Mr. Zakir Ali  
Baig, Mr. Mohd. Saleem and Mohd. Islam, for their cooperation.

This is my obligatory duty to offer my sincerest gratitude to my  
respected parents Mohd Jaleel and Saqlain Khanam, who used to  
encourage me from my childhood to earn knowledge and obtain higher  
degree.

*Mohd. Aqeel*

**MOHD AQEEL**

# **CHAPTER I**

## **INTRODUCTION**

## Arrival of Muslims in India

The trading and cultural ties between the Arabs and the Indian sub-continent, dates way back to the pre-Islamic era. Introduction of Islam in India was in the early eighth century, as it was the Umayyad Caliph al- Walid reign on the advice of his vizier Hajjaj bin Yusuf Thaqafi, in which the mighty Muslim army was at war front on three principle locations. 1) The army under the command of Musa Ibn Nusayr along with Tariq bin Ziyad had conquered North Africa and Spain, 2) the muslim army under the command of Qutaybah Ibn Muslim, and annexed Persia and most of Central Asian Land, 3) the said discussion; with the arrival of the Arabs in Sindh. The commander of the Muslim army, Muhammad bin Qasim, conquered this part in the year 711 AD, and annexed it after defeating the ruler of Sindh Dahir. The conquest of Sindh marked the eastern most extent of the territorial control. According to the '*Chachnama*', the local chronicle from Sindh, narrates the event of the conquest of Sindh, in which, we found that, the initial naval expedition was the failure, but the Arabs constantly exercised their power, and upto 724 AD, were able to established direct rule. Similarly the intellectual awakening of the Islamic sciences also came along with these peoples.

Later India was ruled over by many dynasties, and gradually successfully encompasses their stronghold on the different parts of India. The dynasties of prominence are Ghaznawid, Ghurid, Slave, Khiljies, Tughluq, Lodi, Sayyid, and Mughal, etc. In the 12<sup>th</sup> century the Ghurid Turks were driven out of Khurasan and later out of Ghazna by the Khwarzim Shahis. Inevitably the Ghurids sought their fortune in northern India, where the conflict between the Ghaznawids and the local rulers provided an excellent opportunity; Muhammad of Ghazna advanced into the Punjab and conquered Lahore in 1185 AD. Victory in the second battle of Tarain consolidated Mahmood, success, and he left his general Qutbuddin Aibak incharge of his Indian possessions. Muhammad was assassinated in 1206, on his way back to Afghanistan. Qutbuddin Aibak remained in India and declared himself sultan of Delhi, the first of the Mamluk dynasty most popularly known as the Slave dynasty of Delhi.

## **A Historical Survey of Muslim Rule in India**

The long-standing threat to India from Muslim invaders is renewed when an aggressive Turkish dynasty wins power in Ghazni, southwest of Kabul. On several occasions Subuktigin, the first of these

Ghazni rulers, makes raids on the region around Peshawar. Under his son, Mahmud, expeditions into India become a regular policy.

During a 33-year reign, the number of his campaigns in the subcontinent is somewhere between twelve and seventeen. Many of them are sorties for plunder and booty among the riches of India, sometimes as far down the Ganges as Kannauj. But Mahmud's most famous undertaking, in 1025, is different in kind. It is undertaken in a mood of religious zeal as much as for plunder. India is the first place where invading Muslims are confronted with a highly developed cult of idolatry.

The Hindu profusion of sculpted gods and goddesses, often provocative or weird in the disposition of their limbs, is well calculated to outrage any attentive reader of the *Qur'ān* - with its prohibitions against idols and graven images. Mahmud's strenuous effort in marching an army across the desert south from Multan, in 1025, has a holy purpose. His destination is the great temple at Somnath, where Shiva's linga is washed daily in water brought by runners from the Ganges.

The temple has 1000 Brahmin priests and 600 musicians, dancers and other attendants. Countless pilgrims bring it vast wealth (the removal of which adds to the pleasure of pious indignation). When Mahmud arrives to destroy the place, it is said that 50,000 Hindus die in defence of it. No trace is allowed to remain of the building or its sacred contents. In the annals of Muslim India, Mahmud acquires a heroic status for this act of destruction. It is the first in the long series of sectarian outrages which have marred the 1000-year relationship between Muslims and Hindus. Since most of Mahmud's expeditions have been in the nature of raids, he and his heirs never extend their control beyond the Punjab - the territory closest to Afghanistan. But this foothold beyond the Khyber Pass gives easy access to the rich north Indian plain. In leaving the door ajar, Mahmud creates an opening for countless Muslim adventurers from central Asia. This northwest region of the subcontinent will never again be Hindu. For the next five centuries, Muslim marauders push eastwards through the Punjab to find their fortunes in India. Some of them (in particular the Mughuls) settle down as the most spectacular of India's rulers.

The descendants of Mahmud are expelled first from Ghazni and then from the Punjab by another Afghan dynasty, from Ghur. With



their Turkish slave army, this second wave of Muslim invaders presses further east and captures Delhi in 1193. In 1211 a member of the Turkish army sets himself up as an independent sultan. His dynasty, known as the Slave kings, lasts only until 1290. But the sultanate of Delhi survives much longer, in four successive dynasties (Khilji 1290-1320, Tughluq 1320-1413, Sayyid 1414-51, Lodi 1451-1526), until replaced in the 16th century by the Mughul emperors. The power of the Delhi sultanate grows during the Khilji period and reaches its greatest extent under the Tughluqs, when most of the rulers in the subcontinent accept the sultan as their overlord. Delhi itself is devastated by the violent arrival of Timur in 1398. Thereafter the sultanate is little more than one power among many in the north Indian plain - a situation which makes possible the surprisingly rapid success of Babur in 1526.

During the declining years of the Delhi sultanate, a great Hindu empire is established in the south. Founded in about 1336 with its capital at Vijayanagara (meaning 'city of victory'), it is a worthy successor to the empire of the Cholas and controls much the same area (the whole of India south of the Krishna and Tungabhadra rivers). The site of Vijayanagara is at Hampi - now just a village surrounded by a ruined city of temples and palaces. Deserted in 1565, after a

catastrophic defeat by a coalition of neighbouring Muslim rulers in the Deccan, the full extent of this great Hindu city has only been rediscovered in the 20th century. By the early 16th century the Muslim sultans of Delhi (an Afghan dynasty known as Lodi) are much weakened by threats from rebel Muslim principalities and from a Hindu coalition of Rajput rulers.

When Babur led an army through the mountain passes from his stronghold at Kabul, he at first met little opposition in the plains of north India. The decisive battle against Ibrahim, the Lodi sultan, came on the plain of Panipat in April 1526. Babur is heavily outnumbered (with perhaps 25,000 troops in the field against 100,000 men and 1000 elephants), but his tactics win the day. Babur digs into a prepared position, copied (he says) from the Turks - from whom the use of guns has spread to the Persians and now to Babur. As yet the Indians of Delhi have no artillery or muskets. Babur has only a few, but he uses them to great advantage. He collects 700 carts to form a barricade (a device pioneered by the Hussites of Bohemia a century earlier). Sheltered behind the carts, Babur's gunners can go through the laborious business of firing their matchlocks - but only at an enemy charging their position. It takes Babur some days to tempt the Indians

into doing this. When they do so, they succumb to slow gunfire from the front and to a hail of arrows from Babur's cavalry charging on each flank. Victory at Panipat brings Babur the cities of Delhi and Agra, with much booty in treasure and jewels. But he faces a stronger challenge from the confederation of Rajputs who had themselves been on the verge of attacking Ibrahim Lodi. The armies meet at Khanua in March 1527 and again, using similar tactics, Babur wins. For the next three years Babur roams around with his army, extending his territory to cover most of north India - and all the while recording in his diary his fascination with this exotic world which he has conquered.

Babur's control was still superficial when he dies in 1530, after just three years in India. His son Humayun keeps a tentative hold on the family's new possessions. But in 1543 he is driven west into Afghanistan by a forceful Muslim rebel, Sher Shah. Twelve years later, renewed civil war within India gives Humayun a chance to slip back almost unopposed. One victory, at Sirhind in 1555, is enough to recover him his throne. But six months later Humayun is killed in an accidental fall down a stone staircase. His 13-year-old son Akbar, inheriting in 1556, would seem to have little chance of holding on to India. Yet it is he who establishes the mighty Mughul Empire. In the

early years of Akbar's reign, his fragile inheritance is skilfully held together by an able chief minister, Bairam Khan. But from 1561 the 19-year-old emperor is very much his own man. An early act demonstrates that he intends to rule the two religious communities of India, Muslim and Hindu, in a new way - by consensus and cooperation, rather than alienation of the Hindu majority.

In 1562 he marries a Rajput princess, daughter of the Raja of Amber (now Jaipur). She becomes one of his senior wives and the mother of his heir, Jahangir. Her male relations in Amber join Akbar's council and merge their armies with his. This policy is very far from conventional Muslim hostility to worshippers of idols. And Akbar carries it further, down to a level affecting every Hindu. In 1563 he abolishes a tax levied on pilgrims to Hindu shrines. In 1564 he puts an end to a much more hallowed source of revenue - the Jizya, or annual tax on unbelievers which the *Qur'ān* stipulates shall be levied in return for Muslim protection. At the same time Akbar steadily extends the boundaries of the territory which he has inherited. Akbar's normal way of life is to move around with a large army; holding court in a splendid camp lay out like a capital city but composed entirely of tents. His biographer, Abul Fazl, describes this royal progress as being 'for

political reasons, and for subduing oppressors, under the veil of indulging in hunting'. A great deal of hunting does occur (a favourite version uses trained cheetahs to pursue deer) while the underlying political purpose - of warfare, treaties, marriages - is carried on. Warfare brings its own booty. Signing a treaty with Akbar, or presenting a wife to his harem (his collection eventually numbers about 300), involves a contribution to the exchequer. As his realm increases, so does his revenue. And Akbar proves himself an inspired administrator.

The empire's growing number of provinces was governed by officials appointed only for a limited term, thus avoiding the emergence of regional warlords. And steps are taken to ensure that the tax on peasants varies with local circumstances, instead of a fixed proportion of their produce being automatically levied. At the end of Akbar's reign of nearly half a century, his empire is larger than any in India since the time of Asoka. Its outer limits are Kandahar in the west, Kashmir in the north, Bengal in the east and in the south a line across the subcontinent at the level of Aurangabad. Yet this ruler who achieves so much is illiterate. An idle schoolboy, Akbar finds in later life no need for reading. He prefers to listen to the arguments before

taking his decisions (perhaps a factor in his skill as a leader). Akbar is original, quirky, and wilful. His complex character is vividly suggested in the strange palace which he builds, and almost immediately abandons, at Fatehpur Sikri.

This resulted in the conversion of many Indians to Islam during this era. One of the areas where a great majority of the population became Muslim was in the Punjab region, which by the end of the Delhi Sultanate had been under the continuous rule of Muslim kings for more than 500 years. Muslims did marry Hindus (the founder of the Khalji dynasty was the offspring of one such marriage), and Hindus did convert to Islam. In general, Muslim kings were among the most tolerant rulers, and didn't even despise their Hindu subjects; this fact can be satisfied by the fact that in Indian history we cannot trace a single record of forced mass conversions. The region that is now Bangladesh also became overwhelmingly Muslim during this period. This area had been mainly Buddhist before the Muslims arrived. Even in south India, where the Hindu revival inspired by the works of Shankara and others had its greatest influence, a small minority of people became Muslim.

## **Intellectual Development**

In the early years of Muslim immigration, and more so with the establishment of Muslim rule in India, many Muslims mendicants or faqirs, scholars or ulama, and Sufi saints arrived in India. They entered India on their own or came with the invading armies. Later on, the disturbed conditions in Central Asia, consequent upon the Mongol upheaval, too encouraged them to leave their homes in search of security. Many came to settle in India where peace and plenty and the protective arms of Muslims rule promised them all they wished.

With this influx of Muslims, numerous intellectual developments took place, one of the earliest saints of whom we have any record was Shaikh Ismail Bukhari who came to Lahore about the year 1005 AD. He was distinguished for his religious learning, and is credited with converting a large number of people. He was followed by Ali ibn Usman al- Hujwairi (also called Data Gunj Baksh) who died in 1072 AD, and whose tomb at Lahore is one of the most popular muslim shrine in the Punjab. Another saint of the Ghaznawid period was Sayyid Sultan Sakhi Sawar who is said to have died near Multan in 1181 AD.

In the twelfth century the era of Sufis started as they believed in the doctrine of Wahdat al- Wajud, or the Unity of Being which means “There is nothing but God, nothing in existence other than He”. This theory was propounded by Shaikh Ibn al- Arabi (1165-1240) and is so akin to Vedantism that sufi believers in this doctrine helped Muslims and the Hindus come closer.

Upto the thirteenth century, northern India saw the flowering of the sufi orders, Chishti, Suhrawardi, Qadri and Naqshbandi. Thus to study on this aspect, we had to trace advent of some of the prominent scholars of the Sindh, Abu Ma’ashar bin Abd al- Rahman Sindhi, had expertise in the field of Hadith literature, Maghazi (Prophet’s Tales and war narration) and fiqh (Islamic Law), Muhammad Bin Ka’ab Qurtubi, Hasham Bin Urwah, Nafi’ were among his contemporaries.

Some important Ulama and Intellectual of Sindh of Abu Ma’ashar bin Abd al- Rahman Sindhi period were, Abu Nasr Sindhi, Abul Ata Sindhi, and Abu Zila Sindhi, Abu Nasr Fatah Bin Abdullah Sindhi.

During the Ghaznawid rule, many Muslims from the Central Asian region came to India, with Punjab becoming an integral part of



the Ghaznawids, thus the scholars and intellectual of the region came to India, with their masterpiece work in the field of Islamic sciences, such like, Hadith, Tafsir, Fiqh, Tasawwuf, etc.

On the Ghurid conquest of India the academic scenario of North India was that, major cultural and religious institution came into existence, there exists Khanqahs and Madrasah, and Mosque in the region as in Ajmer, the Sufi-Saint Khwajah Muinuddin Chishti had already founded his Khanqah, similarly in some other part also this type of institutions also exists in Badayun, Nagor, Kannauj, Bahraich and in Bihar.

With the foundation of Delhi Sultanat in India, many mashaikh who came to India in the reign of Iltutmish were, Shaikh Qutbuddin Bakhtiyar Kaki, Sayyid Nuruddin Mubarak Ghaznawi, Qazi Hamiduddin Nagori, Shaikh Jalaluddin Tabrizi, Shaikh Nizamuddin Abul Mu'id, Maulana Majduddin Haji, Shaikh Badruddin Ghaznawi, Shaikh Muhammad Turk.

In the early Islamic era of India many academic institutions were founded by different medium, or in other word we can say that these institutions were based on different aspects

1. Founded (aided) by the government.
2. Attached with Khanqahs.
3. Attached with Mosque.
4. Attached with Shrines.
5. Independent.

In the reign of Sultan Ghayathuddin Balban, many other prominent ulama who also contributed in the intellectual development of India were, Maulana Burhanuddin Balkh, Maulana Burhanuddin Bazaz, Maulana Najmuddin Damishqi (was disciple of Fakhr al- din Razi), Maulana Sirajuddin, Maulana Sharfuddin, Qazi Rafiuddin Gāzrooni, Qazi Shamsuddin Maraji, Qazi Ruknuddin Samanah, Qazi Jalaluddin Kashani, Qazi Sadiduddin, Qazi Zahiruddin, Qazi Jalaluddin.

## **System of Islamic Education**

The pattern of education in medieval India was the same as in the rest of *Dār al- Islam*. Its chief beneficiary was the élite, although, through mosque schools, it was within reach of the children of the common people, if circumstances permitted.

Under Mahmūd, a school and a library were attached to a mosque in Ghazna; the poet ‘Unsurī taught at that school. Under his successors, Mas‘ūd, several such schools were opened. When Lahore became the secondary – and later the main – capital of the Ghaznawid state, mosque schools were opened there.

With the advent of the Delhi sultanate, education came to be organised there, and historians inform us of two famous schools under the ‘Slaves’ Sultans, Shamsiyya and the Nasiriyya. As the Mongols overran the heartlands of Islam, scholars flocked into Delhi from Central Asia and Persia, and the general level of learning rose considerably. Religious schools, where these immigrants taught, served a practical, that of producing *qadis* and *muftis* for the judicial and ecclesiastical department of the state.

This tradition of learning continued under the Khaljis, though Alauddin Khalji was himself uneducated, and his neglect of the education of his sons had disastrous consequences for the future of his dynasty. Delhi, however, continued to be a great centre of learning and a hub of scholars and writers. Under the influence of Nizamuddin Awliya, religious and mystical literature was much in demand. Alauddin Khalji’s minister Shams al- Mulk was a liberal patron of

learning, so were the Sayyids of Gardiz and Bayana among the élite. Scholarship in history, jurisprudence (*fiqh*), theology, linguistic sciences and the exegesis (*tafsir*) of the *Qur'ān* flourished. Attentions were paid from this period onwards to the study of Graeco-Arab medicine. Among the famous physicians of the Khalji age were Badruddin Damishqi and Juwayni Tabib.

The first three rulers of the Tughlaq dynasty were they distinguished scholars. Ghiyathuddin Tughluq's learning was generally pietistic but that of his son Muhammad ibn Tughluq was almost encyclopaedic and he had an insatiable thirst for knowledge. He was also well-versed in the rational (philosophical) as well as the theological sciences, and even his worst critic's pay homage to his high intellectual calibre. Although Delhi was ruined for a time by his temporary transfer of the capital to Dawlatabad in the south, it still remained, during his reign, one of the great centres of learning in the Muslim world. Al-Qalqashandi quotes *Masalik al- absar* in stating that there were one thousand schools in Delhi at that time. His cousin and successor Firuz Tughluq, under whom two great works of jurisprudence were compiled, was a theological scholar, and also the author of a brief memoir of his own reign, the *Futuhāt - i - Firuz Shahi*.

He encouraged scholars to spread out in various parts of the sultanate where they imparted instructions to the people. He rebuilt several schools and constructed new ones. One of these at Firuzabad was of an exquisite architectural beauty. To a greater extent than his predecessors, he assigned endowments (*awqaf*) for the expense of these schools, which had residential quarters for both the teachers and the students, and personal contact between them was encouraged as a matter of educational policy. Works from Sanskrit were translated by a number of scholars, including A'azzuddin Khaliq Khani, at the command of Firuz Tughluq.

The last two rulers of the Sayyid dynasty (1434-51) lived in Bada'un, a town about a hundred miles from Delhi. Under them, Bada'un became an educational and intellectual centre with a large number of schools. This town was to produce in later generations several scholars of distinction.

The reign of Sikandar Lodi (1489-1517) is a landmark in the history of medieval Indian education, mainly because of two administrative steps that he took. One was an insistence on a certain educational level for all his civil and military officers. The other was his famous decree substituting Persian for Hindi as the language of the

lower administration, a step which forced the administrative Hindu communities, to learn Persian and for that purpose to attend schools of this type which were not attached to mosques. This in turn led to the secularization of a stream of education, a development which reached its culmination under Akbar. Another important feature of the educational policy of Sikander Lodi was the growing emphasis on rational science (*ma'qulat*), although the chief preoccupations of a Muslim scholars were still largely the traditional sciences (*manqulat*). He himself occasionally attended the courses of a scholar, 'Abd Allah Tulanbi. He established new schools in several parts of his kingdom and invited scholars from other parts of the Muslim world.

This educational policy was continued by the Mughals. During the few years of Babur's reign the Department of public Affairs (*Shuhrat - i - 'amm*) was entrusted with the construction of schools and college. During Humayun's disturbed reign no great advance could be made in public education, although he had large library and an observatory constructed for his own use. Humayun is credited with the invention of an astrolabe, known as the *Usturlab - i - Humayuni*. A school which became famous was attached to his tomb – built by Akbar.

Akbar's educational policy was based on eclecticism and provided for the instruction of Hindu as well as Muslims. Under him the school seems to have gained a position for itself outside the mosque, of which it had hitherto been an appendage, thus the studies begun in primary and secondary schools with training in Persian. At a higher level, sciences were taught in the following order: ethics, mathematic, agriculture, geometry, astronomy, physics, logic, natural philosophy, theology and history. Akbar's educational policy was shaped by his minister, Fat'h Allah Shirazi (d. 1588), himself a scholar of the rationalist sciences and well-versed in Arabic literature and theological studies. Fat'h Allah Shirazi introduced into the curriculum works of Dawani, Mulla Sadra and Mirza Jan. rationalist trends in education were strengthened by the influx of teachers from Central Asia, who found Transoxiana under Abdullah Khan Uzbek unfavourable for rationalist disciplines. The number of educational institutions increased under Akbar. A college was founded at the new capital Fat'hpur Sikri. Some of these school, were residential, others non-residential. Schools were also founded by the ladies of the Harem. One such school was that founded in Delhi by Akbar's wet-nurse, Maham Anga, and noted for its architectural beauty.

The development of the medieval educational curricula can be divided into three periods. In the first period – that of the Sultanate and its successor states in the provinces until 1500 – the subjects taught were theology, jurisprudence (*fiqh*) and its principles (*usul*), exegesis, *hadith*, Sufism, grammar, rhetoric and logic. The chief emphasis was on the study of the principles of jurisprudence and their application. The second period ranges from the reign of Sikandar Lodi to the early period of the reign of Akbar, from 1500 to 1571. This is the phase of growing emphasis on the medieval rational sciences, logic, mathematics, medicine and astronomy. The third phase begins with the age of Akbar, when there was even greater emphasis on rationalism, though this process was reversed to some extent under Aurangzeb. Ethics seems to have the chief area of concentration in this period, with the inclusion of *Furstenspiegel* literature ('Mirror for Princess').

Mosque architecture in Delhi, Agra, Lahore, Jaunpur and Ahmadabad shows a common pattern of small rooms built on the sides, which were meant for teachers' and students' residence. Sufi hospices had also rooms, or sections reserved for theological education, which was not necessary Sufistic. Income from the rent of shops around a mosque was earmarked for the expenses of the mosque as well as the



school attached to it. In some cases teachers received pensions from the state. From Akbar's time onwards state grants were given to Hindu schools and Muslim schools unattached to mosque, without any discrimination.

## **Development of Arabic and Persian Literature**

### **Arabic**

The cultural expression of Islamic India is best reflected in its literature, which is written in several languages. At first the classical languages of the Islamic world, Arabic and especially Persian, were used for literary composition. Then Urdu evolved and developed. Simultaneously in various areas where there was a concentration of Muslim population a popular regional literature also developed.

Arabic was used sparingly and mainly as a language of religious scholarship. The tradition of Arabic writing in India was the same as elsewhere in the Muslim world and without any specifically Indian features. Only in Arab Sindh under the Umayyads and Abbasids and possibly under the Saffarids was Arabic the language of administration. It was there that the first history of Muslim Sindh, *Minhaj al- Masalik*, was written. The original is now lost, but its

Persian version, *Chach Nama*, prepared in 1216 by Ali ibn Hamid Abu bakr al- Kufi, survive, and constitutes one of the earliest sources of the history of Sindh. *Hadith* flourished as a discipline in Sindh. Most remarkable was the effort of the Sindhi scholars in translating Sanskrit scientific works into Arabic for the Abbasid and Baramakids. Almost all these works mentioned by Ibn al- Nadim have been lost. Belles-letters in Arab Sindh are represented by the poet Abu Ata al- Sindhi.

The revival of Arabic writing in the Delhi sultanate seems connected with the relations between Baghdad and Delhi. Under the Delhi sultanate the Mongol onslaught against the heartlands of Islam brought an influx of Arabic speaking refugee scholars from Iraq after the sack of Baghdad by Halagu in 1258. it cannot be considered as mere coincidence that the first outstanding author in Arabic in India, Radi al- Din Hasan ibn Muhammad al- Saghani, was also a special envoy of caliph al- Nasir to the court of Iltutmish in 1219-20. After his return from Baghdad and during his subsequent stay in Delhi, Saghani, who was an Indian by birth, probably compiled his major work, *Mashariq al- Anwar* a selection of prophetic traditions and wrote the *Risala fi'l Ahadith al- Mawdu'a*, one of the earliest treatises on *hadith* criticism to appear in India. His lexicographical work, *kitab al- Ubab*,

which was praised by Jalal al- Din al- Suyuti, shows that interest in the Arabic language was already well, entrenched in the Delhi sultanate by the early decades of the thirteenth century.

During the reign of Ala al- Din Khalji (1296-1316) a famous Egyptian theologian shams al- Din visited India. Eminent among the ulama of his rein was Husam al- Din Surkh, a scholar of jurisprudence and Arabic language, who taught in Delhi. Among the Arabic scholars of the Khalji period was Abu Bakr Ishaq (d. 1335), better known as Ibn Taj, who wrote in Arabic on a variety of subjects, including Quranic exegesis, theology and Sufism. The *Khutaba*, composed by Nizam al- Din Awliya in this period, was read in mosque throughout India and is still read. Amir Khusraw, though he had no pretensions to scholarship in Arabic, occasionally composed verses in it. The Chishti mystic, Nasir al – Din Chiragh - i - Dihli, and his disciple, Abu al- Muqtadir (d. 1388), also occasionally composed in Arabic. Much of this poetry accepts unquestioningly the figures of speech and the convention of classical Arabic verse.

It was actually Abdul wahhab al- Muttaqi's famous disciple Abdul Haque Mhaddith Dehlawi, who re-established the study of *hadith* in India. He wrote mainly in Persian, but some of his works are

in Arabic, including *Lamat al- Tanqih*, a commentary on the classical *hadith* collection *Mishkat al- Masabih*. On the science of biography, (*ilm asma al- rijal*) pertinent to *hadith*, he wrote two books. On Hanafi jurisprudence he wrote a treatise, *Fat'h al- Mannan fi Ta'id al- Numan*, and two other works. He also wrote in Arabic on Sufism and ethics.

Arabic writings by Abdul Haque Muhaddith Dehlawi and a number of other writers in the Mughal period were balanced by a contrary trend: that of translations from Arabic into Persian, which developed in the court of Akbar and under his patronage. This trend is explained in Akbar's policy of the secularization of education, but it was not conducive to the encouragement of original writing in Arabic. All the same, a significant number of theologians continued to write in Arabic under the Mughals. By far the most outstanding of these was Abdul Hakim Siyalkoti (d. 1656), who wrote commentaries on the exegetical work of al- Baydawi and on the *Aqaid* of al- Taftazani and also wrote a large number of works on various classical disciplines including the rationalistic sciences. Arabic studies occupied the central position in his school at Sialkot.

## **(Persian)**

The Ghaznawids, with whom the continued process of the Muslim conquest of India began, were Turks, but their cultural language was Persian. Under them Lahore became the secondary capital and then the main capital of the kingdom. Even when the seat of power was at Ghazna, Lahore was referred to as the 'little Ghazna' (*Ghaznin - i - Khurd*). It was here that Persian established itself as the language of the Muslim elite. Ghazna, under Mahmud (998-1031), had inherited from the Samanids the patronage of Persian letters, especially Persian poetry. It was under Mahmud's patronage that Firdawsi composed his monumental epic, *Shah Nama*, and other poets, Manuchihi, Asjadi and others developed Rudaki's style of the Ghazal (rhymed song, elegy of love) and transferred the tradition of Khurasan's school of poetry (*Sabk - i - Khurasani*) to the frontiers of India. Lahore followed the example of Ghazna. Two of the eminent Ghaznawid administrators stationed in Lahore, Nizam al- Din Abu Nasr and Zarir Shaybani, were patrons of poets and it was under their patronage that the tradition of Persian poetry took root at Lahore. The first Persian poet in Lahore was Abu Abdullah Ruzbih Ibn Abdullah al-Nakati, writing panegyrics in praise of the Ghaznawid Masud (1030-

1040). Al- Hujwiri (d. 1071) the eminent author of the Sufi work *Kashf al- Mahjub*, was also a poet, and internal evidence indicates that some of the verses attributed to him are probably genuine. Abul Faraj Ibn Masud al- Runi (d. 1091), the court poet of Ibrahim Ibn Masud (1059-99), was a native of Lahore. He is the first great poet of the subcontinent whose *diwan* (collection of ghazals) had survived. His style was imitated by the famous Persian panegyrist Anwari.

Amir Khusraw (1253-1325), by far the most eminent Indo-Persian poet, was attached to the courts of Prince Muhammad, the Khalji sultans and the first two Tughluqs. Mystically, he was one of the prominent disciples of Nizam al- Din Awliya. A great deal of apocryphal material surrounds his personality and work, but from what can be ascertained to be genius. His poetical writing falls into two broad categories; lyrical, with the Ghazal as the principal form, and having a musical quality emphasised by the sensitive ear of an accomplished musician; and narrative, consisting of a number of *mathnawis* of both the courtly (*bazmiyya*) and the epical (*razmiyya*) varieties. He has five collections of *Ghazals*; one of juvenile verse, the *Tuhfat al- Sighar*; a later one, showing maturity, the *Wast al- Hayat*; the third, the *Ghurrat al- Kamal*, showing his genius and craftsmanship

at its perfection, has a long, illuminating prose introduction (*dibacha*); the fourth *Baqiya Naqiya*, supplements the third; and the last, *Nihayat al- Kamal*, contains the verse of his old age.

In the mainstream of historical writing in the Tughluq period, Juzjani tradition was continued by Diya al- Din Barani in his *Tarikh - i - Firuz Shahi*, which begins, where Juzjani left off, with the reign of Balban. This work concerns itself exclusively with indo-Muslim history, and thus removes from the central historiography tradition which developed in India the pattern of universal or international history.

The historiographical tradition of the sultanate and the rising school of historiography under the Mughal established a continuity with such works as Ahmad Yadgar's *Tarikh - i - Shahi*, a history principally of the afghan Lodi and Suri dynasties, commissioned by Humayun and completed early in the reign of Akbar.

**CHAPTER II**  
**SHAIKH ABDUL**  
**HAQUE MUHADDITH**  
**DEHLAWI**  
**LIFE AND EDUCATION**



Maulana Saifuddin father of Shaikh Abdul Haque Muhaddith Dehlawi was born in Delhi in 940/1514 AD. He got a lot of God-gifted qualities. He was a leading religious preceptor, a great poet and a very witty person. People were admiring his wisdom, shrewdness and loving attitude. His poetry, knowledge, popularity, literary taste, politeness, asceticism, the clarity of heart, the presence of mind and critical ability were unparalleled.<sup>1</sup>

People recognize Shaikh Saifuddin with great ability in poetry but in reality, he was a virtuous and god fearing person. Shaikh Abdul Haque Muhaddith Dehlawi wrote about him in *Risāla Wasiyat*.

“My father Shaikh Saifuddin got a lion’s share in asceticism and oneness of God. He was far away from formalities, hypocrisy and artificiality and has the ability to change the person by casting one glance upon him”.<sup>2</sup>

Shaikh Abdul Haque Muhaddith Dehlawi has mentioned his eye’s effect in *Akhbar al-Akhyar*, “he could weigh the abilities by the first sight and he used to say” “Now I can recognize the purity of a person by virtue of mendicant’s company. If I meet someone in the dark night, I would know his real state”.<sup>3</sup>

This is the ability, about which Nizamuddin Auliya said as “*Nafs Geera*” and no one can deny its astonishing effects in spiritual training and reforms.

Shaikh Saifuddin’s relation with this world was nominal. According to Shaikh Abdul Haque Muhaddith Dehlawi’s narration, “He used to say taking an oath that he had never a desire to snatch the wealth and get the riches of he world and his heart attracts towards poverty and love.<sup>4</sup> From the seventh year of his age he began to perish for this way of life and God’s blessings. He wrote “From the age of seven that is the age of consciousness I have the cling to the knowledge of God and to seek His blessings.”<sup>5</sup>

He was overpowered by “*Mashrab - i - Tauheed*” to the extent that he used to quote from the leading Sufis, “The whole world is of God, so we should refrain from worldly comfort and enjoyment”.<sup>6</sup>

Shaikh Saifuddin was searching a true spiritual guide and at the end he went to Shaikh Amanullah Panipati and he found a guide of mystic way of life in the guise of him, who has purified his “*Mashrab - i - Tauheed*”.

## Shaikh Amanullah Panipati

His name was Abdul Malik and surname was Amanullah. He had excelled in “*Wahdat al- Wajud*” a philosophy initiated by Shaikh Muhiuddin Ibn Arabi, a pioneer of *Hadith*. Shaikh Abdul Haque Muhaddith Dehlawi wrote about him as below;

“He was among those Sufis, who believe in “*Wahdat al- Wajud*” and he was a follower of Ibn Arabi in this regard, he was a master of such kind of knowledge and he was capable to deliver a convincing speech on this topic and he was narrating the divine secrets and the mystery of oneness openly and clearly.<sup>7</sup> He wrote a good numbers of books on the subject of mystery and God’s oneness. Among them, the two books “*Ithbat al- Ahadiya*” and “*Sharh Lawaeh Jami*” reached the height of fame. A manuscript of the previous book is in Asefiya Library in Hyderabad.<sup>8</sup> Shaikh Abdul Haque Muhaddith Dehlawi has taken a long quotation from “*Ithbat al- Ahadiya*” in *Akhbar al- Akhyar*.

Shaikh Amanullah Panipati was narrating the mystery of oneness openly and his heart was dying for true love. He was fond of teaching it. He has studied the books, written by early Sufis profoundly and was accustomed to teach others happily. He said that every man

has his solution in something or other and my treatment is in the books of Sufis. At the time of death, he opened one book after the other and threw a glance and said it bye, bye.<sup>9</sup>

Shaikh Panipati has taken the oath of allegiance to Shaikh Muhammad Hussain, son of Shaikh Hasan<sup>10</sup> Tahir but he had been in close relation with the Sufis, who were connected with other orders. He approached to the chains of Shah Nematullah al Wali by two intermediaries in Qalandariya Order but he was more influenced by the Qadriya Order among other saintly Orders.<sup>11</sup>

He was unparalleled as a spiritual guide. First of all, he had examined the natural preferences and special qualities of followers before taking any steps towards their reforms. Only then he suggested a very appropriate way to mend his ways. When Shaikh Saifuddin met him, he asked to take his likings and thoughts. He said that he mostly kept thinking that God has encircled every thing from the height of sky to the depth of earth. He replied that you already got the very taste of oneness then he suggested an appropriate spiritual treatment. Shaikh Amanullah Panipati was died on 12 Rabi al- Akhir 957/1550 AD.<sup>12</sup>

## **Shaikh Saifuddin in the company of Shaikh Amanullah**

Shaikh Saifuddin had developed an undying affection to see great Sufis, from his childhood and had visited a good number of Sufis saints with all his affections but he could not get enough relief to satisfy his spiritual hunger. In the last he got Shaikh Amanullah Panipati, when he thought is a very pious person and he got the person, who could meet all his spiritual needs and he got the person, who could clear all the dusts of wrong thoughts, which had been causing lots of pain. In the beginning, Shaikh Saifuddin came into the contact of a Sufi of Suhrawardi Order. So he told Shaikh Amanullah, that he is a follower of Suhrawardi Sufi but now your noble teachings and ideas dominated on all previous thoughts and it doubled your love in my heart, so what I should do. He replied, the man is with whom, he loved, then he went to make him a pious man and taught him several important books and offered a certificate of making "*Murids*" written with his own hand.

## **Shaikh Saifuddin's standard of knowledge**

Shaikh Saifuddin was not a good scholar as far as it concerned to the standard of his period but he possessed all those good qualities,

which were supposed to be a result of education and unfortunately most of the ulama of that era were deprived of these qualities. He was fully packed with true desire to enter Paradise, deep faith, flawless beliefs, truthfulness, honesty and content. When he saw those bad ulama around him, who had destroyed their scholarly reputation in *Akhbar* is period only because of little comfort and a meagre wealth. He offered thanks to God, that He saved him from such kind of punishable deeds. He used to say;

“When I see ulama are busy in the conflict with the common man for the purpose of having pomp and show and wealth, I offer thanks to God, that I didn’t learn too much and in the result I am out of the list of big personalities. As Shaikh Saifuddin himself declared that he was not consisted in great ulama but in reality he had an undying desire to learn religious things Maulana Sayyid Sulaiman Nadwi wrote; ‘Till now his family has been counted in literate families, with the birth of Shaikh Abdul Haque Muhaddith Dehlawi but Hakeem Habeeb al-Rahman has something to tell a different story. It stretches its entrance into literate family one generation before. It is *Al- Kashif* a book on *Asma al- Rijāl*, written by a well known scholar Allama Dhahabi. Its manuscript is in the possession of Hakeem Saheb, which bears on its

first page a quotation written by Shaikh Saifuddin Turk himself, the father of Shaikh Abdul Haque Muhaddith Dehlawi”.

## **Illness and Death**

In the days of his last disease Shaikh Saifudddin was overwhelmed by a very strong situation. Fear has overpowered him to the extent that he was kept busy thinking all the time. When he got a verse of the *Qur'ān* having the promise of forgiveness, he felt an immense pleasure. Once Shaikh Abdul Haque Muhaddith Dehlawi recited this verse of the *Qur'ān*;

“Indeed those people who has declared that their Lord is Allah and kept it with firm men, the angel came down to them to tell that you don't need to fear and feel grief and listen very good news that you would enter into paradise, which was promised to you.” His happiness knew no bounds and he offered lot blessings to Shaikh Abdul Haque Muhaddith Dehlawi.

He was tossing for the meeting of his beloved one and was anxious that if someone comes to inquire his conditions and says that, “May Allah gives you health” he felt pain and said that you should say that, “May Allah calls me from here. When he began to skip take food,

people asked him the cause, he said; I didn't take for this reason also, that may be it will cause to live sometime more and now a single breath in this world makes me uneasy.<sup>13</sup> On the 27<sup>th</sup> of Shabān in 990/1582 AD, this true and restless lover went to see his loved and got relief from his life-long uneasiness.

## **Birth of Shaikh Abdul Haque Muhaddith Dehlawi and His Primary Education**

Shaikh Abdul Haque was born in the month of Muharram 958/1551 AD in Delhi. This was the period of Sher Shah Suri. Mehdavi movement was in full swing. Ulama were busy to declare someone a '*Momin*' and someone a '*Kafir*'.

The founder of Mehdavi groups was Sayyid Muhammad Jaunpuri. Opposition had blackened a lot of pages regarding him and tried to falsify his beliefs but according to Maulana Azad;

“Sayyid Muhammad himself and his early followers were mostly pious persons and God fearing peoples. This sort of things had been something like it in beginning but later on it took a different turn. Through the very condition this group has passed and with the passage of time its truthfulness gets lost into the hypocrisy and exaggeration.”<sup>14</sup>



Actually Mehdavi movement was meant for the propagation of tradition and Islamic way of life and to keep the struggle of joining in goods alive. Sayyid Muhammad and his companions were unhappy to see the love of wealth in bad ulama and the wrong things among illiterate Sufis and they intended to remove all these bad things from the surface of Muslim society and to strengthen the orders of Islam. As soon as it began to work, bad ulama and wealth loving Sufis stood up in a queue to make opposition.

During the period of Saleem Shah, Mullah Abdullah Sultanpuri, Shaikh al- Islam of Agra stood up to oppose the Mehdavis and made the king fear, that if they were not suppressed, they will overpower India.

At once, Saleem Shah asked Shaikh Alai to come to Agra and invited the well-known ulama of India to debate on the topic. Shaikh Alai came to the court with a group of his companions, dressed in dirty, baggy clothes, saluted and sat down in a corner. When debate began, Shaikh Alai condemned comfort-loving ulama and told the obligations of kings and rulers. Every word, which he utters, comes from the bottom of heart and gets its place in the depth of heart. Saleem Shah also could not prevent his eyes to shed the pearls of tears

and his perception about Shaikh Alai got changed. On the second day, when debate resumed, Shaikh Alai objected on wrong deeds of Mullah Sultanpuri bitterly. It continued to several days. Makhdum al- Mulk had tried his best to prepare Saleem Shah to get him murdered, but Saleem Shah was under good impression. His religion thoughts couldn't do except ordering to live in exile. So obeying the kingly order, he went to Deccan. Then Makhdum al- Mulk asked Shaikh Alai to come to Agra. Saleem Shah was already aware of the mentality of Agra ulama. So he sent Shaikh Alai to Shaikh Buddha Bihari, and ordered that anything beyond his order shouldn't be happened. Shaikh Qadir was a great scholar of his period. Mullah Abdul Qadir Badayuni wrote that even Sher Shah Suri had been ready to serve him. As soon as Shaikh Alai reached his residence, songs were struck against his ear's drum and when he entered into the house, he saw many a thing against Islam, he couldn't maintain mum and began to enjoin in good things and forbidding from bad ones. Shaikh Buddha also got influenced and he handed over him a written sheet declaring that it is unlawful to say him an unbeliever but his sons made him understand that it is not appropriate to give your views against Makhdum al- Mulk. If he asked the king to look into the matter, then you would have to travel from Bihar to Agra in this old age. Shaikh Buddha's religious

sentiment got overpowered by the caution, and he sent a second letter and wrote that Makhdum al- Mulk is among great scholars and his order is still in its place. Now Saleem Shah unwontedly handed over the matters to Makhdum al- Mulk, he ordered to whip him. Shaikh Alai was already half died with the sufferings to travelling. There was a big wound on his neck. He died just on the third whip.

This happening is enough to know how the religious environment was at the birth of Shaikh Abdul Haque Muhaddith Dehlawi. Saleem Shah, Shaikh Alai, Makhdum al- Mulk and Shaikh Buddha, these are not mere four persons but they were four movements, four trends, which were behind all the mess in religious and social environment of India, in later years. Now it can be imagining that what kind of hardships and how many differences, through which Shaikh Abdul Haque Muhaddith Dehlawi had to pass.

In Muharram 958: It is an important month in the history of Islamic India. In this month Shaikh Abdul Haque Muhaddith Dehlawi was born and in the very month Abul Fazl was wasting his time and energy in defaming Islam, i.e. identities and Shaikh had spent his entire life in propagating Islamic way of life and the spreading '*Dawah*'. By the struggle of previous one *Deen - i - Elahi* got strengthened and with

the noble deeds of later. *Deen - i - Muhammadi* reached its height and reassumed its lost position.

### **In the lap of his father**

Shaikh Abdul Haque Muhaddith Dehlawi got his primary education and essential thoughts from his father. His father was eager to make his son an exemplary boy, well educated, well-versed. So he tried his best making him so from the early period of his life.

An English author wrote, “Children should be reared and brought up, just after he begun smiling on queries”. Shaikh Saifuddin had followed the very idea, his educational views were sublime. His purpose behind the education was not only to sharpen the mind but to glorify the spiritual power. He knew that the philosophy of life could not be learnt from the books of Ibn Sina and Al- Farabi. So his keen wish was to transfer all the secret ideas which were hidden in the bottom of his heart, to the new and empty heart. Shaikh Abdul Haque Muhaddith Dehlawi narrated his story as below:

“In this period of childhood, he used to tell Sufis saying and he cared my spiritual guiding. I was fond of such kind of teachings by the nature. When he kept silent for a while, I forgot myself a little bit, and

asked him to narrate it once again something are still fresh in my mind. It is an uncommon thing but the stranger thing is that I remind my days of infancy as clear as yesterday's happenings. When I completed my education, I began to discuss with my father on a range of topic, and we passed the nights in the debate on the topic of Oneness of God and on the issue of '*Wahdat al- Wajud*'.<sup>15</sup>

His father gave some special advices on which Shaikh Abdul Haque Muhaddith Dehlawi was so strict entire his life and those advices are counted as an important part of his life and character. Shaikh Saifullah had experienced a lot the heresy and all his experience into his beloved and talented son.

You should not engage into quarrel on the literal topic and don't cause uneasiness for others. If you think the opposition is on the right, you should obey them, and if they we not so, you should try to make them understand twice or thrice. If they are not agreeing to obey you, tell them that I know something of the sort, but it is possible that what are you saying is true. So there is no bone of quarrel.<sup>16</sup>

He used to say that the conflict in scholarly issues is based on the self, and it is a valueless thing. It caused hatred and opposition,

such kind of topics, should be discussed in the mood of love and affection.

It is a matter of love; the man who does not know what is love, what he would do. Shaikh Abdul Haque Muhaddith Dehlawi had accepted his father advices by heart and soul and they became an integral part of his life. Akbar's age had witnessed a huge uproar to declare someone as '*Kafir*', but Shaikh Abdul Haque Muhaddith Dehlawi did not divert from his '*Maslak*' a little bit. Shaikh Saifuddin's biggest achievement is that he had sown safe seeds of right thoughts in tandem with making him busy in studying books.

## **Primary Education**

Shaikh Abdul Haque Muhaddith Dehlawi got his primary education from his father. First of all he began to learn the *Qur'ān* in new pattern. Shaikh's father had chosen a new way to make him recite the *Qur'ān*. He didn't indulge in corrections of pronunciation, instead he made him learn some *Surah* by heart everyday and in the product, he completed the *Qur'ān* within the span of two or three months. Then he began to learn how to write and learn in the duration of one month.

In a small period of time, if I say one month it would not be a false that I developed writing skill.<sup>17</sup> “It is a miracle to do so in the given period, and the entire credit goes to my father,” Shaikh Abdul Haque Muhaddith Dehlawi said.<sup>18</sup>

Shaikh Saifuddin didn't care usual labour and educational method to educate his son but he made him to study all those books he taught better and authentic. In his period there were several books on poetry and they were considered as necessary part of basic education, but Shaikh Saifuddin didn't care much about them. After finishing the *Qur'ān*, he made him read '*Mizān*' and then '*Misbāh*' and '*Kāfiyah*'.

While teaching he used to say God willing you would be a great scholar earlier. Shaikh Saifuddin was anxious to complete his son's education in front of his naked eyes. He wants to transfer all of what he earned after a lot of struggle in the span of his life but he was surrendered to his age. When he counted books, he uttered with a tone of sorry. “If this one I could teach”. He said:

“I feel intense pleasure, when I think God willing you would reach the height, I set”.<sup>19</sup> Shaikh Abdul Haque Muhaddith Dehlawi was a brilliant child and had a true passion to learn. Aged father was

pleased with the brilliance of his son and his endless passion and made a set target in his mind for a bright future.

He had completed '*Sharh Shamsiyah*' and '*Sharh - i - Aqaed*' just in the tender age of twelve or thirteen and '*Mukhtasar*' and '*Mutawwal*' in the age of fifteen or sixteen and in the age of eighteen he hadn't left any branch of philosophy and religion.

What was the purpose behind all these struggles to get himself well educated in that era. A story is mentioned in *Akhbar al- Akhyar*, told by him about his education days, perfectly tells his ideas and wishes. "Once upon a time, some of his companion began to discuss about the purpose of all those turmoil's in the field of knowledge. One uttered my purpose of getting education but Shaikh Abdul Haque Muhaddith Dehlawi said, "I don't know what would be the result of getting education. It would be knowledge of God or means of fun and pastime. In practice I want to know what those scholars and philosophers said who had passed and what the outcome was after knowing the reality and truth. I mean to what direction they preceded, towards carnal wishes or to love of God. In other words to enjoy the comfort of this world or they developed a keen desire of the betterment of hereafter".<sup>20</sup>



## **Shaikh Abdul Haque Muhaddith Dehlawi as a student**

Shaikh Abdul Haque Muhaddith Dehlawi wrote a letter to Nawab Murtaza Khan and Shaikh Fareed in later days of his life classifying the real state of '*Talab - i - Sadiq* (true passion) as below.

“Every breath and every step of human being should be taken with the pious aim of getting the desired purpose and the beloved Prophet Muhammad (SAW)”.<sup>21</sup>

In the days of his education, he was on the very state. He kept busy round the clock; the passion to learn is the dominant power of his life. He said as below:

“From the very childhood, I don't know what is a desire to play and what are the comfort and friendship and really I don't know how to roam. I had never taken my diets in time and could not sleep fully for the sake of knowledge”.<sup>22</sup>

There is no one on the par with his toils and moils in the field of knowledge. If Abul Fazl got his mind dried because of studying books whole nights, Shaikh Abdul Haque Muhaddith Dehlawi had burnt his

hair and turban many a times because of concentration on the books and what is more wondrous, is, he couldn't know what had happened.

Shaikh Abdul Haque Muhaddith Dehlawi had given a detail of his jam-packed schedule of 24 hours. It is a reality that he hadn't left any bit of struggle in the way to become unparalleled in scientific world. He knows from the early days of his life, the reality that your heaven is hidden in your huge struggle. So he sacrificed every thing in the way of education. He used to march to his madrasah before the sunrise, which was situated 2 KM away from his residence and returned for a while in bright noon to have his lunch and then went back to madrasah to re-assume his study. After 6 Mile walk, he had been fresh and ready to study with full concentration till late in the night and when came back home in the silence of night, he began to read instead of taking rest. His parents were so anxious to see all these hardships. They advised him to take rest for a while but he was overpowered by the sweet taste of education and was helpless after hearing all these advices.

In that era, learning period was beyond family education and it had some categories as below:

- 1) study
- 2) discussion and debate
- 3) writing

After passing through these stages, can anybody imagine that how fresh knowledge had been in the mind of the educated and he had been influenced by it completely and perfectly and his educational palace hadn't been like a print on water but on the solid foundation of stones. Shaikh always saves sometimes for writing after all his business in study and debate.

This was the educational period of the man, who had conquered the seventeenth century in the service of revival of Islamic teachings.

### **Learning the *Qur'ān* by heart**

Shaikh Abdul Haque Muhaddith Dehlawi had learnt the *Qur'ān* by heart in the early days of his childhood and spent one year or a quarter more in doing so. He declared:

“I was given the opportunity to learn the *Qur'ān* by the grace of Allah Almighty and I did it in the span of one year and few days.”<sup>23</sup>

## **Education from great scholars of Transoxiana**

Shaikh had been taught by brilliant ulama of Mawara al- Nahr after being a master of philosophy (*Ilm al- Kalam* and *Mantiq*) and Arabic knowledge, Shaikh didn't mention their name. He has poured all he had, to learn their scientific thoughts.

Shaikh Abdul Haque Muhaddith Dehlawi got a very studious nature. He has excelled in every branch of knowledge him chose to learn. He had been so excellent in philosophy and *Ilm al- Kalam* that his teacher began to appropriate his scientific achievements and they had confessed it to their brilliant student.

## **Beginning of worship and Spiritual Exercises**

Iqbal's very popular saying is, "The purpose of science is the purification of mind and the purpose of poverty is to purify the heart and eyes".

Shaikh Abdul Haque Muhaddith Dehlawi had taken full consideration of purification of mind and social in tandem with the purification of heart and vision. From his childhood he had developed an undying interest in performing prayers, doing against his will. He

had Islamic laws in one hand and in other the great love of Allah till the last breath of his life. He had got the love of God from his ancestor. Shaikh Saifuddin had poured the passion of real love into his heart, which had been igniting him entire his life.

In the very childhood, he used to pray in the last hour of night, he got an immense pleasure in late days of his life, with just thinking of those day's prayers.

In this period Shaikh had a great liking to see ulama and Mashaikh and to get something from him, he had been the apple of their eyes because of his religious thoughts and pious intentions. Shaikh Ishaq (died in 989) was a well-known Sufi from Suhrawardiya Order and had been residing in Delhi, after migration from Multan. He used to be silent and didn't engage into conversation, but when Shaikh paid a visit to him, he returned a better regards.

Shaikh completed his education in a very tender age. From this period to 1587-88 (when he went to visit Holy shrines of Makkah) what he was doing is not mentioned in his books. According to Abdul Hamid Lahori, he began his teaching life after completing his education (before going to Makkah). He wrote: "When he reached

twenty of his age he joined teaching staff after completing his education and after a brief period, he left for pilgrimage.<sup>24</sup>

He felt ferocity and horror to live in India and he had mentioned it in *Zād al- Muttaqeen*. He narrated to Shaikh Abdul Wahhab Muttaqi the reason of that ferocity as below:

“Oh, my master I spent my life I getting education and offering prayers and not following my heart and wishes. I hadn’t spent any time in the friendship of common man when I got the knowledge by the grace of God and I had fulfilled my needs by these things some man had invited me to wealth and comfort loving people. So I went to the king and rulers and they had given me a better response, they power with the help of mine (the poor one). So Allah saved me and didn’t leave me with them. He had bestowed a passion in my heart with made me reach to this holy place.”<sup>25</sup>

It seems that Shaikh Abdul Haque Muhaddith Dehlawi had stayed for a period in Fatehpur Sikri and he was welcomed by Akbar and companions there but the person, who was born for the holy purpose of revival of Islam and to strengthen it, could not adjust with

such kind of atmosphere, where Islamic Laws were being disgraced and the innovations in religion were prevalent.

Mullah Abdul Qadir Badayuni wrote:

“When the situation of people got changed and the people, whom we met, were not to be trusted upon and the friendship with this that were not upon and the mark and at that time, he blessed by God with a chance to visit Makkah. Shaikh left for Gujarat with ignited passion, not caring the means and resources.”<sup>26</sup>

At the time, when Shaikh decided to leave India, was a period of degradation of religion environment. Bad ulama had created a pathetic situation, what no real Sufi could find comfort to stay here. These bad so called scholars and Sufis had spread sweet poison among people Maulana Azad had portrayed this determination killing and belief checking period with a sad cry.

“Do think keeping this worse situation in the mind about the deterioration of this age. How they were maintaining silence on right issues and acceptance of wrong things and to obey the crime and wrong deeds and the muscle power of mafia and criminal had mitigated the Islamic voice”.<sup>27</sup>

In the very age, a Sufi named by Shaikh Jamaluddin had migrated to Hijaz. Maulana Abul Kalam Azad wrote:

“When they saw, that the situation of this era got changed and the government of the day got captured by the wicked tricks of wealth and comfort loving people, even the saint people couldn’t get any chance to live with peace and harmony and were compelled to say good bye India”.

Let us cast a glance on that age. In Rabi al- Thani 982/1575, Akbar has ordered to make a place of worship and it was built in the residence of Abdullah Niyazi Sirhindi.

In the beginning, only Muslim ulama and great scholars were invited and different religious topics were discussed. Akbar had a keen desire to search after the truth by all these debates and he invited ulama with a pious intention of getting information on religious matters but they were ulama, which are main responsible of all these mess.

One of them said it is not allowed but other refuted arguing it baselessly and declared that it is all owed by law. Akbar got fed up of all these happenings, those ulama, to which he considered as per with



Imam Ghazali and Razi. They were proved ignorant because of their heinous characters.

All the discussion session was discontinued and Mullah Mubarak Nāguri received the signatures of the then ulama and announced that, “the position of just ruler is superior in the eyes of God then the position of *Mujāhid*.”

In the wake of it, Akbar’s thoughts began to change swiftly and Islamic Imams were being defamed in Akbar’s court and Islamic tenants were being mocked and *Deen - i - Elahi* was produced and a new chapter was begun, all these happenings will be discussed in their place. Abul Fazl and Faizi was main guide behind all these turmoil. Shaikh Abdul Haque Muhaddith Dehlawi has a close relation with Faizi, he felt great sorry after seeing what happened in the court of Akbar. If he wants to adjust himself with the then affairs, the wealth would be in his hand but his mind and soul were not ready even to suppress their religious passions and began to cry against it.

Akbar’s political domain had touched the heights that no opposition could survive. Helplessly Shaikh had no option but to

migrate from his motherland and proceeded to Hijaz because of religious honour.

### **Migration to Hijaz**

Shaikh left for Hijaz in 996/1587 after reaching the 38<sup>th</sup> of his age. According to Muhammad Ghauthi, Shaikh had reached to Gujarat through Malwa in the beginning of 995 but unfortunately the ship had departed before he reached there, so Shaikh stayed there whole year to leave for Hijaz in 996.

Mirza Aziz Koka was the ruler of Malwa Shaikh had stayed with him for a period,<sup>28</sup> then he went to Mardo, the author of '*Gulzar - i - Abrār*' visited him there to learn the nuances of Sufism,<sup>29</sup> then Shaikh rushed to Ahmedabad. At that time Mirza Nizamuddin Ahmad, the author of '*Tabaqāt - i - Akbari*' was the Bakhshi of the slate. He had given him a red carpet welcome and persuaded to stay there till the following session.<sup>30</sup> In Ahmedabad, Shaikh visited Shaikh Wajeehuddin Alawi and he collected the lovely flowers of his basket of knowledge.

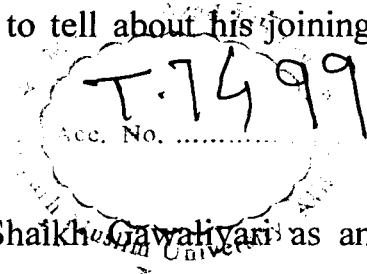
## Shaikh Wajeehuddin Alawi Gujarati

Shaikh Wajeehuddin was a leading *Alim* of his ages, he had an upper hand in religious branch of knowledge, he had been teaching for 67 years in Ahmedabad and his students spread over from Ahmedabad to Lahore in his life.

Shaikh Wajeehuddin was born in Champanear on 22<sup>nd</sup> of Muharram in 910 AD. He got his primary education by his Uncle Sayyid Shamsuddin and he studied *Hadith* by his maternal uncle Sayyid Abul Qasim. He completed *Hadith* on the hand of Muhammad bin Muhammad in the age of fourteen or fifteen and at the end he read all *Hadith* in front of Abul Barkat Banyani Abbasi. He learnt philosophy from Maulana Imaduddin Tarmi, a brilliant student of Maulana Jalauddin Dawwani and he learnt from Abul Fazl Mahrudin and Muhammad Gauzarooni.

Shaikh Wajeehuddin had learnt the knowledge of Chishtiya and Maghrebiya order from his father and then he stayed with Qazi Chishti for a while and then proceeded to Badruddin Suhrawardi. He kept visiting Sayyid Kabiruddin Majdhoob to get the remedy of his illness and at the end he joined the group of Sayyid Muhammad Ghauth

Gawaliyari Shattari. There is a strange story to tell about his joining him as a domicile.



Shaikh Ali Muttaqi had condemned Shaikh Gawaliyari as an infidel; he was the teacher of Shaikh Abdul Wahhab Muttaqi, a teacher of Shaikh Abdul Haque Dehlawi. His books had something, which raises question; Sultan Muhammad Gujarati sent this order to Shaikh Wajeehuddin to re-look into the matter. When Shaikh Wajeehuddin saw Sayyid Muhammad Ghauth Gawaliyari, he had torn it in to the pieces, and joined the group of Shaikh Gawaliyari. The moment Shaikh Ali Muttaqi got informed about it, he visited to Shaikh Wajeehuddin at hurricane speed and torn his clothes in front of his naked eyes and asked: "What made you to accept the propagation of *Bid'at* and the creation of hurdles in the way of Islam?" Shaikh Wajeehuddin (who already was a domicile of Shaikh Gawaliyari) answered; "We are the man of tongue and Shaikh is a man of practice. Our understanding cannot reach to his glorious height and there is no objection on him."<sup>31</sup>

Jahangir wrote, "Though Shaikh Wajeehuddin was the spiritual successor of Shaikh Gawaliyari but he was of the kind, that his guide felt a great proud of him."<sup>32</sup>

Shaikh Wajeehuddin was a great writer. He had written a good number of books. Among them, some important are listed below:

- 1) *Hāshiyah ala Tafsir al- Baizawi*<sup>33</sup>
- 2) *Hāshiyah ala al- Talweeh*<sup>34</sup>
- 3) *Hāshiyah ala al- Mawaqif*<sup>35</sup>
- 4) *Sharh Sharh - i- Nukhbat al- Fikr*<sup>36</sup>
- 5) *Hāshiyah ala Sharh al- Wiqāyah*<sup>37</sup>
- 6) *Hāshiyah ala Sharh al- Jāmi*<sup>38</sup>
- 7) *Sharh Irshad al- Nahw*
- 8) *Sharh Jam Jahan Numa*
- 9) *Risāla al- Sukriya*
- 10) *Hāshiyah ala al- Mukhtasar al- Ma'ani*
- 11) *Hāshiyah ala al- Azdi*
- 12) *Sharh al- Basit al- Alavi*
- 13) *Risāla Tarteef Arkan al- Salāt*
- 14) *Wafiyah Sharh Kafiyah*
- 15) *Risāla Qaushji fi al- Hai'at*
- 16) *Hāshiyah ala al- Minhal*
- 17) *Sharh Shawahid al- Minhal.*

Shaikh Abdul Haque Muhaddith Dehlawi reached Ahmedabad empty handed, Mirza Nizamuddin, a close friend of him in Ahmedabad had hosted him. When the time came to leave for Hijaz, he gave him the necessary things and travelling expenses. Shaikh wrote in *Risāla Salāt al- Asrar*, that his travel mate was a Qadri Sufi. When the ship used to make its journey every morning, this Sufi sat in a corner of ship and recite the name of Abdul Qadir Jilāni loudly Shaikh got delighted by the sweetness of his voice.

Shaikh Abdul Haque Muhaddith Dehlawi had reached before the arrival of holy month of Ramadhan. So he read *Sahih Bukhāri* and *Sahih Muslim* from the master of *Hadith* in Makkah and then he went to Shaikh Abdul Wahhab Muttaqi.

### **In the company of Shaikh Abdul Wahhab Muttaqi**

Shaikh Abdul Haque Muhaddith Dehlawi reached Hijaz in 996/1587-88, and he had been there till 999/1590. He spent whole time with Shaikh Abdul Wahhab Muttaqi, his company had added to his beauty and elegance. Shaikh had made him to finish his education and made the ways of Sufism and sacrifice easy. It is a reality that a new *Alim* always passes through a difficult period, that he needs a guide to

make this journey easy and also to exploit this knowledge in constructive deeds. The knowledge is a burden on the mind and heart and one can not feel it by using it into right paths. The very small mistake in this process could lead to damage your all earnings in the life.

Shaikh Abdul Haque Muhaddith Dehlawi was fortunate, that he came into the contact of a true guide, who had drawn his talent to the right track.

### **Shaikh Abdul Wahhab Muttaqi**

Shaikh Abdul Wahhab Muttaqi was among those great scholars of tradition, who had grabbed the global attention while sitting in a corner of Makkah and caused Hijaz, Yemen, Egypt and Syria to admit his scholarly achievements.

Shaikh Abdul Wahhab Muttaqi was born in Mander<sup>39</sup>; his father was one of the great people of area, because of some incident he had to leave his motherland for Burhanpur. He suffered a lot in this journey.

Shaikh Abdul Wahhab Muttaqi lost his parents in the tender age; it caused pain into his heart, which made him to say his village good

bye and to live a nomadic life. He had travelled across Gujarat, Deccan, Lanka and Sarandeeep, etc. He didn't stay more than three days at any place when he met a father of science, or a true guide of Sufism, he stayed some more days in his company.

By wandering so he reached the holy Makkah, it was Jamad al-Awwal of 963/1555. He was twenty years old then, there was Shaikh Ali Muttaqi teaching in Makkah and he was so popular and he knows father of Shaikh Abdul Wahhab Muttaqi. So Shaikh Abdul Wahhab Muttaqi went to him and stayed there.

Shaikh Abdul Wahhab Muttaqi had developed a fair writing, Shaikh Ali Muttaqi asked him to write. The man who was wandering or good period, it is better to bring his concentration back by it. Shaikh Abdul Wahhab Muttaqi had done the given job nicely. He had completed a book written by Shaikh Ali Muttaqi, which contains 12 thousand lines in a brief period of 12 nights. The more wonderful thing is that he was kept busy in the correction of some other books in day time. Only nights were free to do so this job. When Shaikh observed such passion and desire, the bond of relation got strengthened between them. Shaikh Abdul Wahhab Muttaqi had been staying with him till he breathed his last in 975, then he went to Makkah to make a centre to



spread Islamic teachings. Shaikh Abdul Wahhab Muttaqi remained unmarried to a large part of his life. He tied the knot after reaching forty of fifty years. Before getting married he divides among poor every penny he got by writing books or by gifts. After being married, he preferred to spend on family but still he spends on needy people. The poor kept attending his *Majlis* to get fooding and lodging.

### **Sayings of Shaikh Abdul Wahhab Muttaqi and its effects on Shaikh Abdul Haque Muhaddith Dehlawi**

Shaikh Abdul Haque Muhaddith Dehlawi had quoted some sayings of Shaikh Abdul Wahhab Muttaqi in *Akhbar al- Akhyar*. In the light of these quotations, where we saw the entire life of Shaikh Abdul Haque Muhaddith Dehlawi, we realise how he followed his guide's every step and became his real portrait.

1. He had been keeping a very just view in the matter of difference.

He didn't like meaningless debate. His view on the topic of '*Wahdat al- Wajud*' is as below:

He kept silence and agreement on the books of reality and Oneness as stories etc. he didn't teach them and not deny them,

nor did he say bad words about them. He has not the habit of Islamic scholars, who kept taunting remarks on them.<sup>40</sup>

2. In the age of religious confusion, it is a very difficult task to keep right beliefs. When the opposite opinions and views collided with each other, it caused the doubt in the mind. Shaikh Abdul Wahhab Muttaqi guided as below.

First of all one should correct one's belief according to *Ahle Sunnah* and strengthen them and after strengthening one's faith, he should not unaware of what true Sufi's wrote. One should study the books of philosophy and knowledge written by them. When he couldn't get, he should give it up. He shouldn't create doubt in his heart. In the beginning he shouldn't hurry to correct his ideas by these books and not follow every thing he listened by any one. Whatever he listened from any source, shouldn't hurry to deny them whether it is right or wrong.

First of all he should listen to it and ponder over it whether he got what the speaker meant or not. Then if he realised that it is right, he should accept it otherwise throw it and if he is not able

to do it, he should give it up and pass forward and should not damage his belief.<sup>41</sup>

3. In a age, when ulama consider a very important job to declare some one an unbeliever or a transgressor, Shaikh Abdul Wahhab Muttaqi thought;

“If you see a person, who recite *Kalma* and believe in it and he uttered some bad words, you should recognise him as an unaware man and don’t indulge into defaming him as unbeliever or a transgressor.<sup>42</sup>

4. Shaikh Abdul Wahhab Muttaqi’s opinion regarding “*Simā*” (to listen music) (that was a matter of great dispute of the age), was that he was not agreed with what a *Murid* did nor he is against to what a guide did.<sup>43</sup>

5. His opinion on science;

“Science (knowledge) is like food, you need it ever.<sup>44</sup> Once a person said, in the presence of Shaikh Abdul Wahhab Muttaqi Muttaqi that Mashaikh used to say that a true seeker (follower) should be one, who remembers “Allah” ever. He said the man who is busy doing good things is doing “*Zikr*” in real sense,

offering *Salat* is “*Zikr*”, to recite the *Qur’ān* is a “*Zikr*”, to teach religious things is a “*Zikr*” and every good deeds is a “*Zikr*”. This comprehensive meaning of “*Zikr*” tells us the noble teaching of Sufism.

Such thoughts of Shaikh Abdul Wahhab Muttaqi Muttaqi had left a deep influence on the heart and mind of Shaikh Abdul Haque Muhaddith Dehlawi and its charm lasted till his last breath. All the changes in conditions and periods couldn’t uproot his firm feet.

### **Shaikh Abdul Haque Muhaddith Dehlawi’s education under Shaikh Abdul Wahhab Muttaqi**

Shaikh Abdul Haque Muhaddith Dehlawi visited Shaikh Abdul Wahhab Muttaqi in the holy month of Ramadhan and he began to learn ‘*Mishkāt*’. He had employed the last ten days of Ramadhan to spend with him. He performed Hajj rites with him. He enjoyed his presence in Arāfat and Muzdalfa, and then he got busy in teaching. He went to Medina in 23<sup>rd</sup> Rabi al- Thani 997, with the permission of Shaikh Abdul Wahhab Muttaqi and he stayed there till the end of Rajab 998. Then he came to Makkah to complete ‘*Mishkāt*’ on the hand of Shaikh

Abdul Wahhab Muttaqi. When he finished Shaikh Abdul Haque Muhaddith Dehlawi said:

“By the grace of Allah Almighty, now I had excelled in it and can offer service of teaching this knowledge but I should be busy in some other work and you should taste how sweet is loneliness and remembrance of God.<sup>45</sup>

He made him aware of Islamic etiquette and good manners and taught him some important books of Sufism.

He taught a very important book by the title of '*Qawaed al-Tariqah fil Jāma Byn al-Shari'ah w'al Haqeeqah*', the very title of the book tells the Shaikh's sublime purpose. This made him sit for suffering in a room of the sanctuary of Makkah, which was between the black marble (*Hajr - i - Aswad*) and Rukn Yamani. Shaikh Abdul Wahhab Muttaqi kept an eye on him in this period. He used to come in the sanctuary of Makkah every Friday and when he came here, he saw Shaikh Abdul Haque Muhaddith Dehlawi and over saw his prayers and sufferings. Shaikh wrote in '*Zād al-Muttaqeen*'; 'he used to come in the primary and asked the conditions said thanks God' all are going according to the purpose. When he got the permission, he came out of

the room; Shaikh Abdul Haque Muhaddith Dehlawi asked his permission of teaching Sahih Muslim. When he finished it, Muttaqi ordered him to go to India.

1. Shaikh Abdul Wahhab Muttaqi had poured the valuable assets of tradition into his heart which made an echo in the intellectual group of Egypt and Arab.
2. After giving the education, he gave spiritual teachings and made him aware of the thorny ways of Sufism. He taught books on Sufism and made him to suffer in front of his eyes in Haram Shareef.
3. He gave the right thoughts of rights of human fellow. Details will come in the next chapter.
4. Abdul Wahhab thoughts regarding Fiqh Hanafi got changed while staying in Hijaz and intended to follow Imam Shafi'i. When Shaikh Abdul Wahhab Muttaqi came to know about it, he delivered an effective sermon on the great achievements of Imam Abu Hanifa and so Shaikh Abdul Haque Muhaddith Dehlawi changed his opinion and followed Fiqh Hanafi convincingly.

Shaikh Abdul Haque Muhaddith Dehlawi had received the education of Tradition, Sufism, Hanafi Fiqh and rights of fellow men from Shaikh Abdul Wahhab Muttaqi.

### **The departure from Hijaz**

Shaikh Abdul Wahhab Muttaqi had asked Shaikh Abdul Haque Muhaddith Dehlawi to go to India and said:

“Now go to India, your motherland and child would be seeing your way”.

Shaikh Abdul Haque Muhaddith Dehlawi was so irritated by Indian misery that he was not ready to return to India.

“I have a liking to stay in all these places and then I have an intention to leave for Baghdad and visit *Ghauth al- Thaqlain*”.

The discussion in this regard is worthy to listen by their words.

### **Shaikh Abdul Wahhab Muttaqi:**

Now you wouldn't be allowed to stay here or go somewhere out of your motherland because the ulama is superior. Ghauth - i - Azam will be with you, wherever you live, you should love him and think

about him and you should try to follow him and obey his order. He never be pleased with you if you caused your mother, wife and small children pain you were saying that your mother has allowed you to go Haram Shareef and also ordered not to go to elsewhere so how you can go somewhere in this condition.

**Shaikh Abdul Haque Muhaddith Dehlawi:**

I had intended to go to India through Baghdad. So it doesn't mean to go to the third place.

**Shaikh Abdul Wahhab Muttaqi:**

It doesn't matter if you are doing so but is it possible for you to stay in Baghdad only one month or forty days and then proceeded to India. No! It is painful to leave Baghdad because of Ghauth - i - Azam. In the result your journey would be longer and your companions will suffer.

**Shaikh Abdul Haque Muhaddith Dehlawi:**

Pray for me to come what is better for me.



**Shaikh Abdul Wahhab Muttaqi:**

By the grace of Allah Almighty it would be better. Pray *Salat* - *i*  
- *Istikhara* and it seems better to go now to your home.

Shaikh Abdul Haque Muhaddith Dehlawi couldn't dare to say something more, he maintained silence and on the following day, when he got chance, he said:

**Shaikh Abdul Haque Muhaddith Dehlawi:**

Shaikh Abdullah Balyani said the seeker of *Tariqat* should know that there is no privileges superior the God's and to know Him is the greatest job. He should leave mother, father, wife and children to seek God's and to correct his interior world.

Shaikh Abdul Wahhab Muttaqi listened all these discussion and halted for a while and said 'what Shaikh said is correct, All religious dogma are laws of god and to give it a consideration is a reason to know god but if they are against the truth then the matter is different.

**Shaikh Abdul Haque Muhaddith Dehlawi:**

The very Sufi said, 'we shouldn't struggle after getting money because of Allah Ta'ala, said we would supply the food.

### **Shaikh Abdul Wahhab Muttaqi:**

To seek subsistence is not prohibited. Relations and partition, both are means to reach Allah.

Shaikh Abdul Haque Muhaddith Dehlawi was in a strange state. He didn't keep talking in front of Shaikh because of manners and didn't like to lay behind in obeying his order but when he would alone and think about returning, his heart began to beat louder. He said 'when I came to my bed and was alone, I thought not to return to India and cancelled the planning of come back.

After it the trip to Baghdad had come in the discussion several times. Abdul Wahhab gave the advice every time to return but Shaikh was not ready to it. He likes to go to Baghdad or to stay there in the majestic presence of Shaikh Abdul Wahhab Muttaqi. One day Shaikh asked him to go to the motherland, he uttered. I am enjoying your valuable teaching here. So you should let me to stay here. He said:

"It is better for you to return to home to make the people pleased to see you and it would be counted as a prayer. Now Shaikh intended to go to India after these regular asking. He went to Ta'if in Shabān in 999 to visit the grave of Abdullah bin Abbas and then he stayed till the

end o Ramadhan in the company of Shaikh Abdul Wahhab Muttaqi and in the month of Shawal he left for India. Shaikh Abdul Wahhab Muttaqi gave him a cloth of Shaikh Abdul Qadir Jilani and bate him bye with blessings and good wishes.

### **Shaikh Abdul Haque Muhaddith Dehlawi in India**

Shaikh Abdul Haque Muhaddith Dehlawi came back to India in 1000 A. H., according to him, “may be this slave has visited you in this place but as far as he remembers when he come India in 1000 A. H. by Indian ships in your company”.<sup>46</sup>

This was the age when Akbar’s religious thoughts were being portrayed as *Deen - i - Elahi* and the religious atmosphere became unspeakable. Not caring to tradition was prevalent Islamic tenants were being openly laughed upon. If we don’t pay attention to what Mulla Abdul Qadir wrote because he was a fundamentalist or extremist. After all that there are some historical things which tell that Akbar was no more a believer, Abul Fazl has collected all his sayings. He had joked Islamic laws by saying, it ‘*Kesh - i - Ahmadi*’.<sup>47</sup>

It is true that mass always follow what their kings do. This bad idea of the king had affected the life of common people. It was more

disastrous that the Madrasah and Khanqahs were not safe from these fatal elements. Sufis had got a certificate of making their deeds a lawful by separating the Shariat from the Tariqat and bad ulama exploited the Islamic law and sought a loophole in them.<sup>48</sup> Mullah Abdul Qadir Budayuni wrote:

‘Shaikh Abdul Haque Muhaddith Dehlawi returned from Hijaz when India was passing through a period of deterioration. Four years before he left India because of these very reasons but now he got changed completely. In the previous days he was unaware of the techniques of uprooting these wrong doers from the surface so the depression got overpowered him. Now he had the assets of religious knowledge, which overflowing in his heart and he had just to exploit it to defend all these mess in religious arena.

After returning from Hijaz, he began teaching and spreading the fundamentals of Islam. His Madrasah became the pioneer in the history of Madrasah in northern India to propagate Islamic laws and traditions. It had totally different syllabus than other teaching centres. They were teaching there keeping the *Qur’ān* and Hadith in their mind and giving them more value.

Shaikh Abdul Haque Muhaddith Dehlawi had continued spreading the noble thoughts till his death. His Madrasah was not the leader of those which were in Delhi but in entire India. Hundreds of students come for studying and it had employed many teachers.

This Madrasah was a shield to face all those strong winds in the face of Islam. Many religious storms came and passed but they couldn't damage its superiority and Shaikh remained firm like a mountain. It was the courage of Shaikh, which made easy doing the business, he performed.

He wrote in a letter to Abul Khair Mubarak that every human passed by those stages in his life, Infancy adolescence and senility. Adolescence is the main life, one should exploit it completely.

As Shaikh Abdul Haque Muhaddith Dehlawi kept busy day in and day out, he wants his followers and well-wishers to not waste their time and energy. They should use their time power and do their business.

Though Shaikh Abdul Haque Muhaddith Dehlawi came India on the persuasion of Maulana Abdul Wahhab but the love of Hijaz

couldn't got lessened and he wants to return to Hijaz and to live in the land of the prophet Muhammad (SAW).

He wrote in his testimonial this sentence:

“Oh god, give me ‘*Shahadat*’ in your path and ensure my death in the city of the Prophet Muhammad (SAW). He confessed his keen desire in a letter to Shaikh Noor al- Haque. He told him that, how dirty he feels not kissing ‘*Hajr -e Aswad*’ nor visiting the grave of the prophet, nor can offer two ‘*Rakat*’ at ‘*Maqam - i - Ibraheem*’ and now I can't have ‘*Zamzam*’ and can't sit in ‘*Haram*’ nor roam around the ‘*K'abah*’, etc.

### **Shaikh Abdul Haque Muhaddith Dehlawi's spiritual guide**

The atmosphere, in which Shaikh was born and brought up, was dominated by Sufism and it was practically impossible for him not to get its influence. So he had been busy from the early days of his life in doing ‘*Mujahida*’. It got mentioned how he offered prayers in his previous days and this religious passion got a thick colour with every passing day. At the end he was completely got coloured by Sufism.<sup>49</sup>

Nizam Bakhshi wrote:

“Now-a-days he stays in Delhi and leads a life of Sufis”.<sup>50</sup>

Mullah Abdul Qadir Badayuni wrote:

“He had an upper hand in Sufism,<sup>51</sup> but Mullah thought he was busy in teaching so people should not disturb him to learn spiritual things, hw wrote, ‘he was teaching to hide his real position.’<sup>52</sup>

### **His oath of allegiance to his father**

Shaikh learnt all spiritual fundamentals from his father Maulana Sayyid Saifuddin. He wrote in the pamphlet of *wasiyat*:

“My father is my rearer, my teacher, my companion and my guide”.

Shaikh Saifuddin always a plenty of time to teach his tender aged son and had been anxious to make him learn the spiritual teachings. Shaikh Abdul Haque Muhaddith Dehlawi had initiated his education on the hand of his father. Then his father ordered him to go to Sayyid Musa Jilani to join his group. His good son has accepted his order, “I went to Sayyid Musa Jilani to obey my father’s commandment”.<sup>53</sup>

## Sayyid Musa Gilani

Sayyid Musa, a well known Sufi of Qadriya Order, was the son and an authorised disciple of Sayyid Hamid known by Hamid Gunj Bakhsh (died 978/1570).

After Sayed Hamid's death there was a conflict between his sons, Shaikh Musa and Shaikh Abdul Qadir to take his throne and it continued till a period. In the result, Shaikh Musa left '*Ochah*' for Akbar's court. Akbar bestowed him with job of *Pansu*.<sup>54</sup>

Shaikh Musa was famous in following the tradition completely.<sup>55</sup>

Mullah Badayuni wrote, he didn't care the king in religious issues, if he were present in the court of the king, he began to call '*Azān*' and to offer '*Namāz*' with '*Jama'at*' and no one could dare to prevent him to do so.

Shaikh Musa was a leading Sufi of Qadriya Order. Shaikh Abdul Haque Muhaddith Dehlawi wrote about him:



“He was a pioneer of Qadriya order and was bestowed with the special enlightenment of god and was gifted a looking face and a pure heart”.

Shaikh Musa had a great attraction, anyone who visits him, he would become his. Shaikh Abdul Haque Muhaddith Dehlawi said about him as below.

“His eyes were extremely beautiful, one who sees him, and he would like him”.

Shaikh Abdul Haque Muhaddith Dehlawi wrote in *Akhbar al-Akhyar* about two great Sufi-saints, Shaikh Abdul Qadir Jilani and Shaikh Musa in a grand style that every words of it were written with an intense passion and love. After recognising Shaikh Musa he said:

“One who followed in the steps of Prophet Muhammad (SAW), will reach to the heights of good fortune”, then said, “He is *Qutub al-Aqtab* among the crowd of *Qutubs* and *Sultan al-Salateen* the sultans and Islamic fundamentals were revived by him”.

These two sentences also shed light on his love with his guide and master, 1) Shaikh Musa is like prophet in every step. 2) He is the man, on the hand of whom Islam revived.

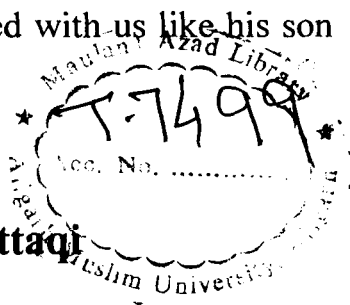
Shaikh Abdul Haque Muhaddith Dehlawi had joined Sayyid Musa Gilani on 6<sup>th</sup> Shawwal 985/1577, Shaikh had poured his total care to him and bestowed him the Khilāfat, he said:

“I was an apple of his eyes and he behaved with us like his son and gave me the certificate of Khilāfat”.<sup>56</sup>

### **Joining with Shaikh Abdul Wahhab Muttaqi**

Shaikh Abdul Haque Muhaddith Dehlawi became a disciple of Abdul Wahhab Muttaqi in Makkah.

Shaikh Abdul Wahhab Muttaqi was a student, a follower and a certified Khalifah of Shaikh Ali Muttaqi. Shaikh Ali Muttaqi was a disciple of Shah Bajan Chishti.<sup>57</sup> A well known Sufi of Burhanpur, after reaching puberty, he received “*Khilāfah*” from Shaikh Abdul Hakeem son of Shah Bajan Chishti of Chishtiyah order then he went to two shrines (Harmayn Shareefayn) of Makkah and stayed in the company of Shaikh Abul Hasan Bakri Qadri and received Khilāfat of Qadriya order from Shaikh Muhammad bin Muhammad. Shaikh was allowed to make disciple in Shazilyah Order,<sup>58</sup> also from Shaikh Sakhawi and a certificate of Madniyah order also.



Shaikh Abdul Wahhab Muttaqi has given the Khilafat of all our orders Chishtyah, Qadriyah, Shazilyah and Madniyah to his beloved follower Shaikh Abdul Haque Muhaddith Dehlawi.

The prayer at '*Hizb al- Bahr*' has very importance in Shazilyah Order. A good portion of its spiritual teachings are based on it.

Shaikh Abdul Wahhab Muttaqi has given him a certificate of it when intended he intended to return India.<sup>59</sup>

With these deeds and rituals, Shaikh Abdul Wahhab Muttaqi had poured the importance of preaching and spiritual upliftment into Shaikh Abdul Haque Muhaddith Dehlawi heart.

Shaikh Abdul Wahhab Muttaqi has told him about how to do preaching and made him understand that to suffer the hardship and bad words of people is the main reason behind spiritual progress. Peoples should face the hardships with great courage. If atmosphere is going against what he wishes he shouldn't lose his courage and he should continue in doing preaching and propagation of Islam.

## Association with Khwaja Baqi Billah

Shaikh Abdul Haque Muhaddith Dehlawi wrote in his *Risāla Wasīyat*, when I came back to India, I went to Khwaja Baqi Billah Naqshbandi. I did exercise of Khwaja's ways for a period and learnt how to recite *Tasbeeh* and how to do *Murāqabah* and how to make the mind ready.

Muhammad Sadiq Hamdani wrote in "*Kalimāt al- Sādiqeen*" that Shaikh Abdul Haque Muhaddith Dehlawi took oath of allegiance on the hand of Khwaja Baqi Billah on the spiritual guide of Shaikh Abdul Qadir Jilani. If we look the spiritual and religious history of the last decades of sixteenth century and beginning of seventeenth century it would be ample clear that the personality of Khwaja Baqi Billah was the hallmark of the propagation of '*Sunnah*' and uprooting of *bid'at* from the surface of India. Every word of his sayings and writings is a testimonial of his sublime thoughts and very constructive struggles. When Shaikh Abdul Haque Muhaddith Dehlawi came up with the propagation of religious knowledge, the great Sufi Baqi Billah was shining in the sky of spiritual guiding so it was impossible for Shaikh not to enjoy his guidance. Shaikh wrote in a letter:

“In our city, there was a great Sufi Khwaja Baqi Billah of Naqshbandi Order; he is our master in this regard. May Allah shower His blessings upon him”.<sup>60</sup>

Khwaja Baqi Billah was born in Kabul in 971. His father was unparalleled in the knowledge. He had excelled in Islamic laws and tradition; he had poured all the importance on the education and better rearing of his son. Khwaja Baqi Muhammad was a student of Mullah Sadiq Halwani a well known scholar. After listening, a couplet from a Majdhoob, Khwaja went on searching a true guide and he wandered for a period and enjoyed the company of several Sufis and at the end, he proceeded to India on a spiritual gesture and he spread Naqshbandi Order among the people.

What came out after studying his writings and teachings that he was so strict in rule and regulations and was extremely soft as far as it concerned to give good advices and to teach noble thoughts. He was aware of all the corners of society which needs a reform. He gave advices to the rulers, Sufis, ulama, students, soldiers and merchants in secret manner which made them his fan.

Shaikh Abdul Haque Muhaddith Dehlawi got a lot of valuable thing after joining the company of Khwaja. Shaikh wrote that e sent seven letters to the name of his guide in the books of *Al Makateeb wal Rasāil*.

1. *Sulook Tareeq al- Falah Inda Faqd al- Tarbiyat bil Istilah.*
2. *Usool al- Tareeqah le Kash al- Haqeeqah.*
3. *Tabāyeen al- Tareeq le Ahl al- Irādah be Iltizām Wazāif al- Khair wal Ibādah.*
4. *Tanbeeh Ahl an- Nahi be Tafawut Hal al- Ibtidah w'al- Inteha.*
5. *Tahseel al- Kamāl al- Abdi bi Ikhtiyar al- Faqr al- Muhammadi.*
6. *Qura' al- Asmā bi Ikhtilaf Aqwāl al- Mashaikh wa Ahwālahum fi al- Samā.*
7. *Warud al- Imdad bi al- Istiqāmah ala al- Aurād.*

These letters are complete books and these letters shed lights on his love with Shaikh Abdul Haque Muhaddith Dehlawi and also for this situation. Shaikh sought his guidance on some very important issue but all these letters were writer with very caution and it's difficult to get it easily. Once, Khwaja asked Shaikh about the author of a pamphlet "*Faqr - i - Muhammadi*".<sup>61</sup> What Shaikh answered is best review on Indian situations in a grand style. He has pointed out all the

stray ideas of the period and made his guide aware of his personal state in this regard. Khwaja had a close relation with it. Shaikh reads his letter with intense passion.

## **Death**

Shaikh Abdul Haque Muhaddith Dehlawi was died on 21 Rabi al Awwal 1052 after spending 94 years enlightening the Indian people, the below sentences were written in his testimonial.

“My keen desire and prayer to God is that he would grant me *Shahadat* in his path and make easy my death in the city of His Prophet”. If this prayer would be accepted then there is no need of it, but if death came before it, you should bury me near *Hauz - i - Shamsi*.

So accordingly his testimonial he was buried near *Hauz - i - Shamsi* caring all his advices regarding grave.

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# **CHAPTER – III**

## **ACADEMIC WORKS**

Shaikh Abdul Haque was gifted 94 years span of life. He had spent most of it in writing the books. With all the passion and enthusiasm he had been writing books, with which he had opened his career.

His books according to Abdul Hameed Lahori, Muhammad Saleh Kanboh and Khāfi Khan are more than one hundred. In this regard historian had got mistaken. They had counted, those articles and pamphlets, as on independent books, but in reality they were a part of one book.

Shaikh Abdul Haque Dehlawi himself had made a list of his books in a pamphlet named by *Taleef Qalb al- Aleef be Zikre Fihrist al- Taleef*. Though this list was made available at the time when Shaikh was busy writing one book after the other.

This list had the title of 49 books only but one book *Al Makāteeb wal Rasāil* contains 68 articles. If all these articles be counted as an independent book, as Abdul Hameed Lahori and Muhammad Saleh Kanboh did, then the number of books would reach 116 but I think these articles should be considered one book not more.

After preparing *Fehrist al- Tawāleef* (the list of all books) Sháikh Abdul Haque Dehlawi had authored 11 more books thus they reach to 60.

The books of Shaikh Abdul Haque Dehlawi with the variety of topics and subjects come under the following category of knowledge.

- (1) *Tafsir* (The *Qur'ānic* Exegesis)
- (2) *Tajweed* (the rules of recitation of the *Qur'ān*)
- (3) *Hadith* (the tradition of Prophet Muhammad )
- (4) *Aqāed* (Faith)
- (5) *Fiqh* (Islamic law)
- (6) *Tasawwuf* (Sufism)
- (7) *Akhlaq* (Manners)
- (8) *Āmal* (Deeds)
- (9) *Falsafa & Mantiq* (philosophy and logic)
- (10) *Tārikh* (History)
- (11) *Siyar* (international law)
- (12) *Nahw*
- (13) Autobiography
- (14) *Khutbāt* (Sermons)
- (15) *Makāteeb* (Letters)

(16) Poetry

**Tafsir (The *Qur'ānic* Exegesis)**

Three books of Shaikh Abdul Haque Dehlawi come under this title:

1. *Taleeq al- Hawi ala Tafsir al- Baizawi.*
2. *Sharh Sudoor -fi - Tafsir - i - Āyat al- Noor.*
3. *Tahseel al- Ghanaem wal Barakat Ba Tafsir Surat - i - wal Ādiyat.*

Shaikh Abdul Haque Dehlawi thought that we should avoid philosophical views while writing *Tafsir* because the exaggeration and adding new thing less on the very effect of the *Qur'ān*. The *Qur'ān* had directly addressed the religious sense of human being. So the real and true explanation of the *Qur'ān* is that which let the man be all the ears to listen what the *Qur'ān* says.

The great scholar Abdullah Ibn Qamar al- Baizawi (died in 1291), a well known '*Tafsir Anwar al- Tanzeel wa Asrar al- Taweel*' is regarded one of the best '*Tafsir*', but in Shaikh's opinion it bears a lot of mistakes. Noldeke, a very famous orientalist almost holds a similar view regarding this *Tafsir*.<sup>1</sup>



### **1) *Taleeq al- Hawi ala Tafsir al- Baizawi***

It is a marginal note on some part of *Tafsir - i - Baizawi*. Shaikh's purpose of this marginal note was to highlight the important and effective parts of Baizawi and to separate the difficult parts for enhancement of the benefit of this book. There is no copy of this note.

### **2) *Sharh Sudoor - fi - Tafsir - i - Āyat al- Noor***

It was the exegesis of the *Qur'ānic* verse '*Noor al- Samawat wal Arz*' which contained more than one thousand lines. Its manuscript was found in the library of the late Maulvi Anwarul Haque Dehlawi till 1902.

### **3) *Tahseel al- Ghanaem wal Barakat Ba Tafsir Surat - i - wal Ādiyat***

It is a brief note on the blessings of *Surah wal Ādiyat* which is a part of *Al- Makāteeb wal Rasāil*.<sup>2</sup>

### ***Tajweed (The Correct Way of Recitation of the Qur'ān)***

Shaikh Abdul Haque Dehlawi had learnt phonetics from Shaikh Abdul Wahhab Muttaqi. Shaikh Abdul Wahhab was an adept master of

phonetics. He had sown the seeds of it in the heart of Shaikh Abdul Haque Dehlawi and his interest was so intense that he wrote a book in this topic with the title of “*Durrat al- Fareed fi Qawaed al- Tajweed*”. This book is now rare and there is no information about its manuscript in any Indian library.

There is no another book under this topic “*Sharh Qaseedah al- Jauziya*”. A hard written copy of this book is found in the library of Islamic College Peshawar, Pakistan.<sup>3</sup>

### ***Hadith (The Traditions of the Prophet)***

The brightest aspect of Shaikh Abdul Haque Dehlawi’s educational services is the propagation of tradition. His achievement in this field would be discussed later in this book. Now I am mentioning the names of his books just to give it a look Shaikh Abdul Haque Dehlawi had written on *Hadith* and *Ilm - i -Hadith* the following books.

- (1) *Ashiat al- Lamāt fi Sharh al- Mishkāt.*
- (2) *Lamāt al- Tanqeeh fi Sharh al- Mishkāt al- Masabeeh.*
- (3) *jama al- Hadith al- Arbaeen fi abwab Ulumuddin wa Tarjumah al Ahadith al Arbaeen fi Nasihat al Muluk wa al Salateen.*

- (4) *Jami al- Barakat Muntakhab Sharh Mishkāt.*
- (5) *Risāla Aqam - i - Hadith.*
- (6) *Risāla Shab - i - Barat.*
- (7) *Ma thabata bil Sunnah fi Ayyam al- Sunnah.*
- (8) *Al- Ikmal fi Asma al- Rijāl.*
- (9) *Asma al- Rijāl wal Ruwat al Mazkooreen fi Kitāb al- Mishkat.*
- (10) *Tahqeeq al- Isharat fi Tameem al Basharat.*
- (11) *Tarjumah Maktoob al- Nabi al- Ahla fi Taziyate Walid Maaz bin Jabal.*

### ***Ashiat al- Lamāt fi Sharh al Mishkāt***

This is a comprehensive explanation of ‘*Mishkāt*’ in Persian language. Shaikh Abdul Haque Dehlawi had begun this great work in 1019/1610 in Delhi and completed it after six year of hard turmoil’s in 1025/1616. Shah Abul Maali’s prayers made it easy for Shaikh to complete *Ashiat al- Lamāt* once Shaikh went to Lahore and said. “The explanatory note on *Mishkāt* got completed and God willing, whole world will benefit from this book’.

Shah advised him that there should be couplets in this note as Mullah Hussain wrote in his *Tafsir*. Shaikh said plainly that he had not learnt any couplet.

*Ashiat al- Lamāt* is in four volumes and got published in Nawal Kishore Press. The topic these four volumes are set as below.

The first volume contain a 49 pages long introduction of tradition of prophet and Scholars of tradition and he reviewed it in a scholarly way and discussed all its kinds and he wrote a brief biography of *Imam Bukhari, Imam Muslim, Imam Malik, Imam Shafi'i, Imam Hanbal, Imam Abu Dawud sajistani, Imam Tirmizi, Imam Nasā'i, Ibn - i - Mājah, Darmi, Dar - i - Qutni, BaiHaquei, Razeen, Nawawi, Ibn - i - Jauzi*, it was published separately because of its huge benefits.<sup>4</sup>

The first volume also had the translation of five more chapters in it.

- (i) *Kitab al- Iman.*
- (ii) *Kitab al- Ilm.*
- (iii) *Kitab al- Taharah.*
- (iv) *Kitab al- Salah.*

(v) *Kitab al- Janā'iz.*

And the second volume contains six chapters.

(i) *Kitab al- Zakāt.*

(ii) *Kitab al- Saum.*

(iii) *Kitab Fazā'il al- Qur'ān.*

(iv) *Kitab al- Dawah.*

(v) *Kitab of Asma al- Allah Tala.*

(vi) *Kitab al- Manasik.*

Third volume has nine chapters.

(i) *Kitab al- Buyu'.*

(ii) *Kitab al- Itq.*

(iii) *Kitab al- Hudud.*

(iv) *Kitab al- Imarat wal Qaza.*

(v) *Kitab al- Jihād.*

(vi) *Kitab al- said wal Zabaeh.*

(vii) *Kitab al- At-ema.*

(viii) *Kitab al- Libas.*

(ix) *Kitab al- Tibb wal Raga.*

Fourth volume had two books

- i) *Kitab al- Adab.*
- ii) *Kitab al- Fitān.*

These four volumes are in 2655 pages. Shaikh has done full justice to its explanation. The manuscript of *Ashiat al- Lamāt* are founded in Habeebganj<sup>5</sup> (Aligarh), Islamia College, Peshawar (Pakistan) Islamia Society Calcutta, British Museum, Bankipur, Muslim University Aligarh and in some other libraries but the copy which is founded in Habeebganj is the best among all other copies and more reliable and then the addition which is found in Asiatic Society and Islamia College. Both were written in 1095 – 96, 43 years after the author's death.

### ***Lamāt al- Tanqeeh fi Sharh Mishkāt al Masabeeh***

This is an explanatory note of *Mishkāt* in Arabic language. It is in two volumes Shaikh Abdul Haque Dehlawi had mentioned it in *Fehrist al- Tawāleef*. When Shaikh was busy in *Ashiat al- Lamāt*, he got same topic, which he considered, to be not written in Persian language, because the Persian was the popular language in those days and some topic were left out as measure of expediency. All those left

out items were mentioned in Arabic. Shaikh finished *Lamāt al-Tanqeeh* in 24<sup>th</sup> of Rajab in 1025.

The grammatical and literal difficulties and Islamic laws were dealt properly and perfectly in “*Lamāt*”. In addition ‘Hanafi Jurisprudence is compared with tradition successfully. He said you would know by the very study of this notes that Imam Shafi’i is among “*Ashab al- Ra’y*” and Imam Abu Hanifah is among *Ashab al- Zawahir*. The introduction is very useful and comprehensive and it is published attached to the main book and separately also. It is an irony that “*Lamāt al- Tanqeeh*” could not get published yet. Its manuscript is found in the libraries of Bankipur, Rampur, Hyderabad, Asiatic Society, Delhi and Aligarh.

***Jami al- Ahadith al- Arbaeen fi Abwab Ulum al- Deen and  
Tarjumah al- Ahadith al- Arbaeen fi Nasihat al- Muluk wal  
Salateen***

The previous book is a collection of 40 tradition of Prophet Muhammad (SAW), in which Prophet Muhammad (SAW) had advised the rulers and kings and the later is its translation in Persian language for the Mughal Emperor Shahjahan.

### ***Jami al- Barakat Muntakhab Sharh al- Mishkāt***

It is a summery of *Sharh - i - Mishkāt* its manuscript was in the library of late Maulvi Anwarul Haque Delhalwi.

### ***Risāla Aqsam - i - Hadith***

It is a useful booklet on the knowledge of tradition in Arabic language. Shaikh Abdul Haque Dehlawi has not mentioned it in '*Fehrist al- Tawaleef*' its manuscript was in the library of the late Maulvi Anwarul Haque.

### ***Risāla Shab - i - Barat***

It was written in Persian language, it is also done mentioned in '*Fehrist al- Tawaleef*' Its manuscript had been with the family of Shaikh Abdul Haque Dehlawi till the last century (may be last to last century).

### ***Ma thabata bil Sunnah fi Ayyam al Sunnah***

In this book Shaikh had written all those religious rituals from the month of the Muharram to the month of Zul Hijjah, which was mentioned in tradition. He had mentioned all the genuine and authentic



traditions regarding to '*Āshura - i - Muharram*' and denied all the superstitions about 'Muharram' for instance some people think that if we stun our eyes without antimony; eyes would not have a sore or who takes a bath in the clay of Āshura would never fall it. These things are null and void. Thus he received and critic lived all those traditions that are related to martyrdom of Imam Hussain. He rejected the notion that the month of Safar is an unsuspecting month, declaring it baseless and complied tradition regarding with Shabān, Ramadhan, and Shawwal, the fasts in the month of Zul Hijjah, Taraweeh, Id al- Fitr, and Pilgrimage to Makkah etc. He had attached a brief note on the Chaste and pious life of Prophet, with the narration of the religious ritual of the month of Rabi al- Awwal and he has provided a brief biography of Shaikh Abdul Qadir Jilani with the mention of the month of Rabi al- Thani.

Its manuscripts are in the libraries of Bankipur, Rampur, Delhi and Hyderabad.

This book has published in 1253 from Calcutta and in 1307 from Lahore and in 1309 Subhan Bakhsh Shikarpuri got it published with translation from Delhi and has named it '*Āmal Masoora*'.

***Al- Ikmal fi Asma al- Rijāl and Asma al- Rijāl wal Ruwat al- Mazkooreen fi Kitab al- Mishkāt***

Zubaid Ahmad has mentioned “*Al- Ikmal*” among Arabic works of Shaikh but ‘*Fehrist al- Tawaleef*’ is not having it. The most popular book of Shaikh is ‘*Asma al- Rijāl*’ a branch of knowledge judging merits of Tradition narrators is ‘*Asma al- Rijāl wal Ruwat al- Mazkoreen fi Kitab al Mishkāt*’. The names of all the narrators of tradition of *Mishkāt* are collected in the beginning a pretty detail of the life of *Khulafa - i - Rashideen* (four pious caliphs) is given then the life of Prophet’s family and then the life of tradition narrators in the alphabetical order.

There was a book on these narrators in Arabic in India complied by Imam Raziuddin Husain Al Sagnani, the author of ‘*Mashariq al- Anwar*’ by the title of “*Durr al- Sahabah fi Byan Mawazia Wafiyyat al- Sahabah*”.

One manuscript of “*Asma al- Rijāl wal Ruwat*” is in the library of Bankipur but the book could not go into its first publication yet.

## ***Sharh - i – Sifr al- Sa'adat***

Safar al- Sa'adat is a book written by Maulana Mujiuddin Firozabadi, the author of the famous dictionary '*Qamus*'. In this book all those traditions of Prophet were complied which were related to the prayers and the right way of life.

Shaikh Abdul Haque Dehlawi began to write its explanatory note because of its popularity and good effect with keeping in the mind the correction of the book also, because Maulana had crossed the line of middle path on some places and Shaikh had felt his responsibility to mark out on all these mistakes.

This explanatory not of '*Sifr al- Sa'adat*' is divided into three parts. In the first part he has discussed all the tradition of narrated by Firozabadi as an expert of *Hadith* and all tradition were measured on the measurement of tradition, I mean its texts and narrators. In the second part, he discussed on "*Mujtahid*" particularly on the rules of Hanafi way of jurisprudence.

This is an important part of the book and this is the very reason to write down this note on *Sifr al- Sa'adat*. In this part, Islamic laws were dealt quite in detail.

When Shaikh had begun the writing of this note, he thought may be I would die before I could complete it.<sup>6</sup>

So he had given the context of all sources taking pre-cautionary steps. So Shaikh Noorul Haque would not face any problem to search these books. These books that were in front of him while writing this note are as below.

1. *Tafsir - i - Kashshāf.*
2. *Tafsir - i - Baizawi.*
3. *Madarik.*
4. *Jalalain.*
5. *Bukhari.*
6. *Kirmani.*
7. *Fath al- Bari.*
8. *Tausheeh Suyuti.*
9. *Mashariq al- Anwar.*
10. *Sahih Muslim.*

11. *Sharh - i - Imam Nawawi.*
12. *Muwatta Imam Malik.*
13. *Trimizi.*
14. *Jami al- Usul.*
15. *Jam al- Jawam - i - Suyuti.*
16. *Shamā'il Nabwi.*
17. *Mishkāt.*
18. *Teebi.*
19. *Sharh Ibn Hajr.*
20. *Anwar Fazl Rab - i - Mishkāt al- Masabeeh.*
21. *Toorpushti.*
22. *Mashariq.*
23. *Majma al- Bihar.*
24. *Nihaya Jazri.*
25. *Mukhtasar Nihayah Suyuti.*

26. *Maqasid - i - Hasna Sakhawi.*
27. *Tanzeeh al- Shareeah Ibn Iraq.*
28. *Al Durr al- Muntashira fil Ahadith al Mushtahara lil Suyuti.*
29. *Shifa - i - Qazi Ayaz.*
30. *Muwahib - i - Ladunniya.*
31. *Sawaeq-i- Muhriqa.*
32. *Rauzah al- Ahbab.*
33. *Sunan al- Huda.*
34. *Azkar-i- Nawawi.*
35. *Amāl al- Yaum wal Laila Suyuti.*
36. *Hisn-i- Haseen.Jazri*
37. *Sharh-i- Arbaeen Ibn Hajr.*
38. *Mukhtasar al- Sair Tabari.*
39. *Jami al- Usul.*
40. *Taqreeb.*

41. *Tahzeeb.*
42. *Mugnlo.*
43. *Sharh Nukhbah al- Muzgha.*
44. *Sharh Shumni.*
45. *Alfiya Iraqi.*
46. *Sharh Musannif.*
47. *Minkhawi.*
48. *Shaikh Zakariyah.*
49. *Risalah Mukhtasar Teebi.*
50. *Hidayah.*
51. *Sharh Ibn al- Humam.*
52. *Sharh - i - Wiqayah.*
53. *Shurooh Niqayah Shumni.*
54. *Zād al- Faqih.*
55. *Hawi.*

56. *Risāla Ibn Abi Zaid.*
57. *Sharh ZarkashiBar Kitab-i-Kharqi*
58. *Qirat-i- Shaatbi.*
59. *Itqan Suyuti.*
60. *Jauzah Jazriyah.*
61. *Qamoos.*
62. *Muhazzab.*
63. *Maghrib.*

*Sharh - i - Sifr al- Sa'adat* now published in 1836 from Calcutta and in 1875, 1885 and 1903 from Lucknow its manuscript are in the libraries of India Office, Hyderabad, Asiatic Society, Calcutta Madrasah, Peshawar, and Bankipur. The manuscript of Bankipur is written by author himself and the copy of India office corrected by author Hyderabad's copy is of 1675-76 and Asiatic Society copy is of 1187 and the copy of Calcutta Madrasah is of 1194. One copy of it was with Mirza Mazhar Jan - i - Janan which had been with the author while teaching Mirza was found of this addition.



### ***Tahqeeq al- Ishārah fī Tameem al- Basharah***

In this book all those tradition were complete in which some or other companion of Prophet was conveyed good news of entering Paradise its manuscript is in the library of Delhi.<sup>7</sup>

### ***Tarjumah Maktoob al- Nabi al- Ahla i Taziye Walade Maaz bin Jabal***

It is a translation of the letter of Prophet Mohammad which prophet had addressed to Maaz bin Jabal. This translation of two pages had published in '*Kitab al- Makateeb wal Rasāil*'.

### **Faith**

*Takmeel al- Iman* and *Taqwiyat al- Iman*, a book on faith written by Shaikh Abdul Haque Dehlawi received huge popularity among the people. In this book Shaikh has narrated Islamic faith and the tenants of Islam on the light of *Ahl al- Sunnah wal Jama'at*<sup>8</sup> with detail.

This book had only 80 pages but on the basis of comprehension and variation of topic, it was always regarded as a very important book. He has explained in this book eloquently keeping the very right views in the mind on the topics of Quality of *Iman*, Choice and

Compulsion, Grave Punishment, Resurrection, Ascension of the Prophet Muhammad (SAW), Paradise and Hell, Repentance and about seeking help from Graves, Miracles and Family of the Prophet Muhammad (SAW). The book is very small in size but very big and rich as far as it concerned to benefits.

*Takmeel al- Iman* is a very comprehensive book in its subject and is very popular being brief and easy. It has gone into several publications in 1873 AD, Meer Ali published its Urdu version with the title of *Sail al- Janan* from Kanpur and it went into second publication in 1881 AD.

The manuscripts of *Takmeel al- Iman* are found in the British Museum, Hyderabad, India Office, Asiatic Society, Boodlean Library and Bankipur etc, but the Bankipur has a special copy which is corrected by the author himself.

### Fiqh (Islamic Law)

The following books written by Shaikh Abdul Haque Dehlawi came under this title;

1. *Fath al- Mannan fi Taeed al- Noman.*

2. *Al- Fawaed.*
3. *Hidayat al- Nasik ela Tareeq al- Manasik.*

The first book is written keeping the Hanafite point of view in the mind. Shaikh has compiled the tradition under several headlines. Then he has given all the recorded issues of four Imams after he compared with each other. He gave details of the references and what they understood and then preferred the reference provided by Imam Azam on all other references its manuscript is in the safe hand of Kutub Khan Asifiya.

Shaikh has a booklet on the subject of Islamic law and faith with the cover page bearing the name of '*Risāla al- Fawaed*' and its manuscript is available in Bankipur, and the third book '*Hidaya al- Nasik ela Tareeq al- Manasik*' had written about the pilgrimage and all the prayers performed during Hajj.

## **Sufism**

We can imagine how much Shaikh wrote on this particular subject just casting a glance on its content of books.

1. *Tanbeeh al- Arif bima Waqafil Awārif.*

2. *Tahseel al- Ta'aruf fi Ma'arif al- Fiqh wal Tasawwuf.*
3. *Sharh Futuh al- Ghaib.*
4. *Tarjumah al- Ghuniyah al- Talibeen.*
5. *Intekhab al- Masnawi al- Maulawi al- Manwi.*
6. *Tauseel al- Mureed ela al- Murad bah Byan al- Ahzab wal Aurad.*
7. *Maraj al- Bahrain fil Jama Bain al- Tareeqain.*
8. *Nikat al- Haque wal Haqueeqat min Babe Maarif al- Tareeqat.*
9. *Jawab Baz Kalimat Shaikh Ahmad Sirhindi.*
10. *Risāla Wujudiyah.*

### **1) *Tanbeeh al- Arif bima Waqaa fi- al- Awārif* (Arabic)**

This book is written with the purpose of to support the statement declared by Shaikh Abdul Qadir Jilani and to give a satisfactory answer of the questions of Shaikh Shahabuddin Suhrawardi. Shaikh Abdul Qadir Jilani has said “My feet are on the head of every saint Sufi”.

Shaikh Shahabuddin Suhrawardi criticised it in his book ‘*Awārif al- Ma'arif*’ and has written that this statement was nothing but an utterance in the state of intoxication. Shaikh Abdul Haque Dehlawi

answered that this statement was an awakening condition and he had to declare bowing to the orders of god. A manuscript is available in the Rampur library, with the title of '*Al- Risāla fi Byan Qaul Qadami Haza ala Raqbate Kulli Wali-i- Allah*'.

## **2) *Tahseel al- Ta'arruf fi Ma'arifat- al- Fiqh wa –al- Tasawwuf* (Arabic)**

This is the comparison between Islamic law and Sufism is a scholarly and memorable work of Shaikh Abdul Haque Dehlawi. This book is also an effort in the same direction its manuscript is available in the book house of Maulawi Anwar al- Haque Haqueqi.<sup>9</sup>

## **3) *Sharh Futuh- al- Ghaib*<sup>10</sup>**

It is a collection of 78 speeches delivered by Shaikh Abdul Qadir Jilani. A very popular orientalist of England Marguleeth had admitted<sup>11</sup> his eloquence, rhetoric, and deep effect. In this book he has dealt with religious things in the light of the *Qur'ān* and *Hadith* with the sweet taste of Sufism in a way that attracts the mind and soul of readers.

Shaikh has written a scholarly note on it. It has an interesting story. Shaikh came into the contact with this book when he visited Shaikh Abdul Wahhab Muttaqi and who asked Shaikh Abdul Haque Dehlawi to write down a note on it.

When Shaikh returned India, a Sufi of Qadriyah Order provided a copy of it. Shaikh had studied it very carefully according to the guidance of his mentor and Shah Abul Maali ordered him to translate and to explain it but Shaikh could not gather the courage to perform this job. Once he visited and Lahore and has stayed 20 days with Shah Abul Maali and now he developed a passion to complete this work by inspiration of the Shah Abul Maali and he completed this note in 1023.

Shaikh Abdul Haque Dehlawi had great respect with Shaikh Abdul Qadir Jilani. In this book it came into light in a very strange way, Shaikh avoided to write his name on the cover page or in the foreword, it is because of that, he considered it against the very rule of respect and devotion to write anything in the book of Shaikh Jilani from his own hand.

This explanatory note of Shaikh published with the main book in 1283 from Lahore and in 1298 from Nawal Kishore Press Lucknow.

The manuscripts are available in the libraries of Bankipur (Patna, Bihar), Asiatic Society Bengal, and Hyderabad and at several book houses in Europe.

#### **4) *Tarjumah Ghunyat- al- Talibeen***

*Ghunyat al- Talibeen* is a book written by Shaikh Abdul Qadir Jilani. In this book, different religious issues are dealt. In addition to it, there is a detail narration about 73 Islamic groups. Shaikh has translated it into Persian language but now we are not able to avail of it. Maulawi Abdul Hai Firangimahali had given its reference in his book, which tells that this translation was available to him.

#### **5) *Intekhab- al- Masnawi al- Maulawi- al- Manwi***

Shaikh had mentioned it in *Fehrist al- Tawalif* and briefed that it contains two thousands and three hundred lines, but this book is not available today.

**6) *Tauseel al- Mureed ela al- Murad bah Byan al- Ahzab wal Aurad (Persian)***

Shaikh says in '*Fehrist*' about its topics, "He had mentioned in it the right way of reading *Tasbeeh* and performing rituals of a Sufi in detail". It published in 1299 from Mufeed Aam Press Agra.

**7) *Maraj al- Bahrain fi- al- Jami Bayn- al- Tareeqain***

This book has thirteen units.

First Unit: Love of this world and its wealth.

Second Unit: The difference among early Muslims and the spread of philosophy.

Third Unit: In the narration of to think philosophy unlawful and to give up useless discussion.

Fourth Unit: Wisdom, knowledge and invocation of God's name and thoughts.

Fifth Unit: Accuracy of wisdom.

Sixth Unit: Remarks on blind faith in wisdom.



Seventh Unit: In the narration of seeing Almighty by the eyes of heart.

Eighth Unit: In the narration of that wisdom has no relation with narration.

Ninth Unit: Comparison between Islamic Jurisprudence and Sufism.

Tenth Unit: Silly utterance of Sufi saints.

Eleventh Unit: The stories of true Sufis.

Twelfth Unit: In the narration of lack of means.

Thirteenth Unit: Summary of the articles of the book *Qawaed al-Tareeqat fil Jami Bain al-Shariat wal Haqueeqat*.

This last unit is a brief translation of Shaikh Sayyid Ahmad Maghribi's popular book.

It got published in 1265 from Abdul Rahman Press and in 1274 from Muhammadi Press (Calcutta) and then in 1314 its translated version published from Nami Press (Lucknow) and this Urdu version completed by Maulawi Gaus Muhammad (Farrukhabadi) with the new name of '*Wisal al-Sadain*' Maulawi Shaikh Abdul Qadir Siddiqi wrote

its explanation in Persian language with the name of '*Sharh al-Bahrain*'.

Its manuscript is available in Asifiya Kutub Khana and in Bankipur library and later has a special manuscript, which was corrected by Shaikh.

'*Marj al- Bahrain*' is a brief book but it is an excellent book as far as it concerned to the effect. Shaikh has discussed about observance of outward, law and mystic way of life, Sufism and jurisprudence, knowledge and wisdom, in a very impressive manner. It bears huge references of the *Qur'ān* and tradition and some authentic books of Sufism. Shaikh's grand style of narration and appropriate use of Persian couplets made this book, a very interesting and readable one.

#### **8) *Nikat al- Haque wa al- Haqueeqat min Babe Maarifat Tareeqat***

This pamphlet was rare and couldn't get published yet.

#### **9) *Risāla Wajudiyah***

This booklet was available in the personal library of Maulana Anwar al- Haque Dehlawi and it is mentioned in *Mirat al- Haqueaeq*.<sup>12</sup>

## Ethics and Manners

The following books of Shaikh came under these subjects:

1. *Adāb al- Saleheen.*
2. *Adāb al- Libas.*
3. *Adāb al- Mutaliqah wa- al- Munazirah.*
4. *Tasliyat al- Musab le Nail al- Ajr wa al- Thawab.*

The ethics has been a popular topic of Muslim Ulama and as a result, we received a good number of books. What Imam Ghazali wrote in this regard, has been considered as an authentic work. Shaikh also passed through this topic with the help of Imam Ghazali's bright light.

The pressing need to write on ethics and Islamic way of life always comes at a time when a new culture and baseless ideas begin to prevail in the society and it becomes necessary to prevent the Muslim society from its fatal effects. In the era of Imam Ghazali Muslims' lives had been influenced by the Greek thoughts and way of life. So Imam Ghazali comes up with his landmark book '*Ihya al- Ulum al- Deen*', to prevent this storm.

Shaikh's age also witnessed bad days for Islamic way of life and people began to criticize Islamic norms. That time a very pious idea struck to Shaikh's mind, which is to propagate Islamic life on a mass scale, so he wrote a good number of books for this noble cause.

### ***Adāb al- Saleheen***

This is a summary of some selected chapter of '*Ihya al- Ulum al- Deen*' (a very famous book written by Imam Ghazali) in Persian language. Nawab Qutubuddin Khan Dehlawi published its Urdu version in 1263 with the name of '*Hadi al- Nazreen*' and it went into second publication in 1290.

### ***Adāb al- Libās***

In this booklet Shaikh asked to follow the tradition of Prophet Muhammad (SAW) in clothing, and gave a detail of disapproved and unlawful dresses its manuscripts are available in the libraries of Bankipur, British Museum, Berlin, etc. Ages ago this booklet published with Urdu translation.

### ***Adāb al- Mutaliqa wal Munazira***

This *Masnawi* (verse comprising couplets) had written by Shaikh in his days of education regarding to the rules of debate and conversation etiquette. It is possible that he wrote this because of the influence of Akbar's court. The manner which was shown by bad ulama while debating in the worship place of Akbar, saddened the heart of every religious *Alim*. But also this *Masnawi* is out of reach.

### ***Tasliyat al- Musab le Nail al- Ajre wa al- Thawab***

This booklet was written with the purpose of to persuade the Muslims to keep patience, while facing any problem in their life.

### **Philosophy and Logic**

Shaikh wrote three books on the subject of philosophy and logic in Arabic language.

1. *Bena al- Marfu fi Tarsees Mabahis al- Mauzu.*
2. *Durrah al- Bahiyah fi Ekhtesar al- Risāla al- Shamsiyah.*
3. *Sharh - i - Shamsiyah.*

*Durrah al- Bahiyah's* manuscript is available in the library of British Museum.

## History

Shaikh wrote in history the books given below.

1. *Jazb al- Qulub ela Diyār al- Mahbub.*
2. *Zikr - i - Muluk.*
3. *Risāla Nuraniyah Sultaniyah.*

## Biography and Memoir

These following books of Shaikh are as under.

1. *Madarij al- Nubuawah.*
2. *Akhbar al- Akhyar.*
3. *Ahwal-i- Aemmah Isna Ashara Khulasah Aulad Sayyid al- Bashar.*
4. *Anwar al- Jaliyah fi Ahwal Mashaekh al- Shazliyah.*
5. *Zubdat al- Athar Muntakhab Bahjah al- Asrar.*
6. *Tarjumah Zubdat al- Asrar.*
7. *Matla al- Anwar al- Bahiyah fi al- Hilyah al- Jaliyah al- Nabwiyah.*

## ***Madarij al- Nubuwah***

This is a complete biography of Prophet Muhammad (SAW). It sheds light on every aspect of his life. This book is a very important asset and a literary work produced by Shaikh. It has a lion's share to create a religious literature Muslim in India. There is no Indian Muslim who wrote before it is comprehensive, detailed and complete biography of Prophet Muhammad (SAW) as it was. It has more than 1200 pages and divided into five chapters as below.

First Chapter: His excellences and Miracles, His qualities and manners.

Second Chapter: Ancestral background and birth

Third Chapter: All its important dates from the beginning of Hijrat (migration to Madina) to his last day in this world.

Fourth Chapter: About his illness, washing of the body, shrouding and burial etc.

Fifth Chapter: About his sons' daughters and honest wives.

The very condition of his age made him to write this book, the carelessness with Islamic laws and traditions had reached its climax in

the era of Mughal Emperor Akbar. The bond of love between people and Prophet Muhammad (SAW) had been broken, so he felt the need of hour and wrote this book.

*Madarij al- Nubuwwah* was published in 1269 from Fakhr al-Delhi in 1271 from Mazhar al- Ajaeb Press, and in 1867 and 1880 AD from Lucknow its manuscript is available in India office, Bankipur, Germany, British Museum's Libraries. Some separate chapters of it are also available in libraries Khwaja Abdul Hameed had translated it and it had been published.

### ***Akhbar al- Akhyar***

It an authentic collection of Indian Ulama and Sufis, Shaikh Abdul Haque Dehlawi began this book from Khwaja Muinuddin Chishti Ajmeri to all famous Ulama and Sufis of his age. But he opened his book by the biography of Shaikh Abdul Qadir Jilani, because of his deep love and endless affection.

*Akhbar al- Akhyar* is a mirror which reflects his deep knowledge, vast study and a better way of research. He has been a pioneer of Middle Ages what he wrote, had become authentic work



and affection could not prevent him to write what is true. He followed strictly the rules of narration.

He has placed the biographies of Mashaikh according to their ages, not according to their order and divided them in three categories.

First Category: From Khwaja Muinuddin Chishti to Shaikh Fakhr al- din, son of Khwaja Bajrug.

Second Category: From Baba Fareed Ganj Shaker to Maulana Ahmad Hafiz.

Third Category: From Shaikh Naseeruddin Chirag Dehlawi to Maulana Bakhsi then he wrote about lunatic peoples and Sufi women, and in the last he attached a complementary note about his ancestral people. It is published from Muhammad Press Delhi in 1283 and Mujtabai Press Delhi in 1304 and Muslim press Delhi in 1348. *Akhbar al- Akhyar's* collection has done several times and its correction and addition was going on from 993 to 999 and it seems that it is very cause of differences in sentences in some version.

This book received a huge popularity in his life, when Mughal Emperor Jahangeer saw it; he began to appraise his hard toil.

The book which received a warm welcome in contemporary ulama, was not other than, *Akhbar al- Akhyar*, Muhammad Gausi wrote;

‘All praise to be for Allah, you had done a very appreciable work by writing about those who were hidden from the eyes of mass and don’t ask about *Akhbar al- Akhyar*, which contains biographies of famous and true Sufis, is superb, and it surpassed all the boundaries of appreciation. Even Badayuni (a famous historian) could not escape from mentioning *Akhbar al- Akhyar* and history of Medina’.

It was published seven times in India in 1283 from Muhammad press and in 1309 and 1332 from Mujtabai Press, in 1328 its Urdu Version published from Muslim Press. Its manuscripts are available in the libraries of Boodline, Asiatic Society, British Museum, Cambridge University and Bankipur, etc.

## ***Ahwal - i - Aemmah Isna Ashar Khulasah Sayyid al- Bashar***

**(Persian)**

In this pamphlet Shaikh Abdul Haque Dehlawi has compiled the biographies of 12 Imams; its historical name is '*Dam - i - Khandan - i - Karm*'. This pamphlet is taken from '*Fasl al- Kitab*' written by Khwaja Muhammad Parsa.

## ***Anwar al- Jaliyah fi Ahwal Mashaekh al- Shazliyah***

**(Persian)**

Shaikh has written in this booklet about Mashaikh Shazliya with detail. Its manuscript is available in personal library of Maulwi Anwar al- Haque.

## ***Zubdat al- Asar Muntakhab Bahjah al- Asrar* (Arabic)**

'*Bahjah al- Asrar*' is a book written by Shaikh Nuruddin Abul Hasan Ali (644 – 713) and Shaikh has briefed it with the name of '*Zubdat al- Asar Matla al- Anwar al- Bahiyah fi al- Hulyat al- Nabwiyah*'.

It is a description of Prophet Muhammad's features its manuscript is available in the library of Asiatic society Bengal.

## **Grammar**

Shaikh wrote only two books in this field

1. *Hashiyat al- Fawaed al- Ziyaeyah.*
2. *Afkar al- Safiyah fi Tarjumah Kitab al- Kafiyah.*

The previous book is an explanatory note on *Sharh Mulk.*

## **Autobiography**

The books given below tell us his personal history.

1. *Ijazat al- Hadith fi al- Qadeem wal Hadith.*
2. *Taleef - i - Qalb al- Aleef.*
3. *Zād al- Muttaqeen fi Suluk Tareeq al- Yaqeen.*
4. *Wasiyat Namah.*

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**CHAPTER IV**  
**CONTEMPORARY**  
**ULAMA AND**  
**RELIGIOUS**  
**SCHOLARS**

## **Mujaddid Alf Thani (1563-1624)**

Shaikh Ahmad Sirhindi known as Mujaddid Alf Thani was the most popular and well recognized Sufi of the age. There was an unshaken bond of love and friendship between Shaikh Abdul Haque Muhaddith Dehlawi and Shaikh Ahmad Sirhindi. Both were inspired by the great ideas of Khwaja Baqi Billah and both were toiling their entire life for the holy purpose of making Muslim nation wake up and popularizing the tradition and Islamic way of life. Previously Shaikh had developed some ideological differences with Mujaddid and even he wrote a booklet against Mujaddid but later on when Shaikh Mujaddid got well washed off all wrong perceptions regarding him, he changed his opinion. His criticism was based on good intention and on the safeguard of the traditions and Islam. So he admitted the memorable work of Mujaddid whole heartedly after having removed all the doubts.

A considerable number of historians and biographers could not get the very nature of difference and blackened a lot of pages in the support or refutation being partial and biased. Some of them had ignored the truth and honesty in this regard, as Nawab Siddiq Hasan Khan wrote throwing the light on its causes. The cause of difference is

that Shaikh Abdul Haque Dehlawi was hard in following *hanafism* and Mujaddid was strict in uprooting *bidāt*, they could come on to god time.<sup>1</sup>

Bu just after a look in the booklet, the reality of . Nawab's statement comes into the open. Some writers explained it in a lot of way thinking it an insult of his dignity. There is no space for the minute details. In sum the difference was temporary and got over very soon.<sup>2</sup> When the Mughal Emperor Jahangeer imprisoned Mujaddid in the fort of Gawalior, Shaikh Abdul Haque Dehlawi wrote a letter of sympathy to him and got a ready reply from him.

Shaikh Mujaddid provides extra privileges to Shaikh Abdul Haque Dehlawi's companions and friends and didn't escape to do their works. He writes in a letter to Mirza Darab bin Khan Khana, "The second thing he tells that Shaikh Ismail had an acquaintance with Shaikh Abdul Haque Dehlawi".<sup>3</sup> His letter to Shaikh Noorul Haque is worth reading, he addressed Shaikh Noorul Haque in it with my brother.

We can gauge the intimate relations between them by Shaikh Mujaddid's these letters. Not only that but Mujaddid considered his



presence a boon of God in this age and acknowledged his spiritual abilities.

### **Shah Abu al- Maali**

Shah Abu al- Maali Qadri was the son of Shaikh Dawood Kirmani,<sup>4</sup> son of Sher Gadhi's brother and his son in law and his spiritual successor (*Khalifah*). He had been propagating to spread Qadriya Order. To show the path of righteousness left him not a minute which he could say his own. After this day in and day out effort, he managed to pen down several books, among these some these are "*Tuhfae – Qadriya*", "*Nagmat - i - Dawudi*", "*Monis Jan*", "*Zafran Zar*", "*Guldasta - i - Bagh - i - Iram*", are worth mentioning. He was a poet, his pen name was '*Garbati*' and Shaikh loved him. Shaikh used to tell him about his interior conditions and expected his guidance and his blessings. Once he wrote the state of his heart and soul with details that his self had deceived him and tempted that you should chose the way of mass because it has a lot of benefits in its pockets. So it generates unrest in his mind and heart. When it turned to pain him he asked shah his piece of mind and guidance.

From the style of letter it comes to conclude that Shaikh Abdul Haque Dehlawi was facing an unbearable spiritual uneasiness, and he found no other guide than Shah Abu al- Maali to take his help to solve the problem.

Shaikh Abdul Haque Dehlawi was admiring his guiding abilities; he writes in a letter that he has a magical effect to soften the stone hearted man. Shaikh Abdul Haque Dehlawi made his spiritual guide. Once Shaikh visited him to enquire some important things after solving all the problems he said if you disclosed the secret, you would be defamed among people, and then he was packed to Lahore for some period.<sup>5</sup> Shah wants his spiritual righteousness by this imprisonment, this happened before 1025 AD

Shah Abu al- Maali had given him a package of advices, to which he had been following his entire life and it also made his scholarly works very easy.

Shaikh Abdul Haque Dehlawi had got inspired by shah's opinion and assistance in his writings. He wrote the explanatory note of '*Futuh al Gaib*'<sup>6</sup>, on his persuasion and he said regarding the explanatory note on '*Mishkat*'. It should be completed as soon as

possible then he gave the piece of his mind that a couplet of poetry should be mentioned frequently to make it more effective.

Shah asked Shaikh not to go out of Delhi and keep doing his job there. Once Shaikh went Lahore to see shah, he didn't like it.<sup>7</sup>

### **Shaikh Abdullah Niyazi**

Miyan Abdullah Niyazi was the spiritual successor of Shaikh Saleem Chishti. He was rated among the famous Sufis of his age he became a Mehdawi by the influence of Sayyid Muhammad Mehdi Jaunpuri in the late days of his life. Maulana Abul Kalam Azad depicted the portrait of his life as below.

“There was a garden in the outskirts of the city in Bayana. He made there a very small home of clad to live in. he used to draw the water from well and put the filled earthen jar on his head and provide the water to thirsty men to quench their thirst and prayers to perform ablution and as soon as he rushed to him to hand him a helping hand and ran with his weight to several miles.<sup>8</sup> When the time of prayers reached the nearer, he collected the wood cutters and water providers to arrange the prayers with group. If he got some one making excuse of work for not being a part of ‘Jama’at’, he lavished his earning on him

and asked him to perform ‘Salah’ with ‘Jama’at’. If he offered Namaz, he got an immense pleasure which can be measured as he got the kingdom of the whole world in return and this situation had been increasing day after day and reached its climate and he had no relation with anything except the love of God and the service of His creature”.

There is a letter in ‘*Kitab al- Makateeb*’ addressed to Miyan Abdullah Niyazi with the title of ‘*Riayat al- Insaf wal Etedal fi Eteqaat al- Sufiyah min Arbab al- Ahwal*’, which tells that Shaikh had a close relation with him and he had a better opinion about Miyan Abdullah Niyazi.

Shaikh Miyan Abdullah Niyazi had written some of his opinion regarding Sufis in his letter Shaikh Abdul Haque Dehlawi didn’t like them so he wrote in his letter, removing the cause of an objection in his own grand style and he told him what is the reality of Sufism? Who are the real Sufi and what the faith we should keep regarding them? And what is the value of Shaikh Muhiuddin Ibn Arabi’s books, etc. In a nutshell, Sufism is the thing which is cent percent according to the *Qur’ān* and *Hadith* and all extra rituals are just heresy and seduction and if it was the very Sufism of *Mashaikh*. Those people who are not practicing according to the *Qur’ān* and *Hadith* they are not true Sufis.

They should be called '*Hashwiya*' and '*Batiniya*' and we should not raise the finger of objection towards the true group of Sufis, just after seeing these so called Sufis. The real and true Sufi will enjoy the place on an extreme height.

### **Nawab Murtaza Khan Shaikh Fareed (1566-1616)**

Nawab Murtaza Khan Shaikh Fareed was among the famous Sufis and most reputed person in Mughal Dynasty. He was enjoying the post of '*Bakhshi*' in Akbar's period.

He received a red carpet welcome in Jahangir's period because of his toil, honesty and truthfulness, and he was appointed as a governor (*Wali*) in the state of Gujarat. After a period, he was transferred to the state of Punjab and he died there in 1025/1616<sup>9</sup> AD, and was buried in Delhi.<sup>10</sup>

God had gifted Shaikh Fareed a very sensitive heart and an accurate wisdom. He had been in close relation with ulema and *Mashaikh*. He kept feeling unrest like fish out of water in propagating religious work. He spent his precious time for this noble cause. He used to immerse in deep thoughts of how it would be done. He had no business except it. The ulema of his period had learnt this noble

passion and they had appreciated it when there was a huge change in Akbar period that the king's palaces became the centre of mischief and misleading and people were avoiding the path of *Shari'ah* then ulema and *Mashaikh* had chosen him for the reform. Mujaddid Alf Thani had got his assistance in his revolutionary movement. Khwaja Baqi Billah had benefited from his sympathies in the propagation of *Naqshbandiya Order* and when Shaikh Abdul Haque Dehlawi had come up with the aim, targeting the revival of *Sunnah* and *Shari'ah*, he activated his religious sentiment and we can assess his value in the eyes of *Mashaikh* by the letters written by 'Khwaja Baqi Billah', we can conclude that he had been an apple of *Mashaikh's* eyes.

Shaikh Fareed's acquaintance with Shaikh Abdul Haque Dehlawi soon ripened into very close friendship. Shaikh Abdul Haque Dehlawi had given him a full respect to the extent that he had employed his valuable time for writing letters to him. There are seven letters addressed to Shaikh Fareed in '*Kitab al- Makateeb wal Rasail*'. Every word of these writings are very meaningful and it also provides several clues to know how it was the mutual relation between Shaikh Abdul Haque Dehlawi and Shaikh Fareed and what was the social and religious state of that era, and if it kept in the mind while reading these

letters that most of these letters more easy to get the right and a very appropriate meaning.

In his first letter Shaikh had given three advices:

1. Build up the true search of God.
2. Keep the punishment of practice in mind.
3. Do well commingling between interior and exterior.

He explained true search as below:

‘*Talab*’ overpowered or seeker that no purpose was sublime to it and its passion reached to the extent that if the witty persons say that it is impossible to get this target, he could not listen to them.<sup>11</sup>

Then he said there is no scope for sitting idle. Do what you can don’t consider any work a tiny work because God had fixed the return of every deed.

One who does a good job in a very small amount, which would get its benefit and one who does a bad one in the weight of tiny stone, will get its return. Then he explained the commingling of interior and exterior in a very effective style.

In the other letter he wrote, 'religion has two wings: as to show full respect towards God's command second is to make a heart full of mercy and love for God's creatures.

Shaikh Abdul Haque Dehlawi had expected from affluent people to uphold the truth. Shaikh Fareed had shown his unshakeable concentration and sincerity, which can be measured by this letter, which Shaikh Abdul Haque Dehlawi had written for inquiring of his sickness. It would be good fortune if the matter got solved behind the curtain and also it should not cross the lines of etiquette.<sup>12</sup>

This sentence of Shaikh Abdul Haque Dehlawi is playing the key role in the understanding of his letters. He was a man of secrecy; he disliked unnecessary uproar, because he thought that the very purpose could be getting with the silence of works.

### **Abdul Rahim Khan Khana(1556-1622)**

The name to Bairam Khan's son was Abdul Rahim Khan Khana<sup>13</sup> was one of the few men, in the history of Mughal period privileged to register their name with the knowledge as deep as sea and courage that would shame a warrior. Urfi addressed him by, "oh great man, you have with you pen and sword both". He was a great scholar



of his age; he possessed great innate wisdom and was able to communicate in more than one language of the world. Maulana Shibli had written that he had an inborn understanding of poetry. If he had engaged into the poetry, he would be equal to Urfi and Nazeeri.<sup>14</sup>

He touched the heights of bravery, Deccan, which had been the graveyard of Mughal's army chief, he shone with his heroic deeds and bravery. Muhammad Gausi had praised his character and eloquence, generosity and memory to the sky.<sup>15</sup> He likes to sit with Sufis and *Mashaikh* and had a lot of affection for them. There are several letters to him in the collection of Mujaddid's letter.

Shaikh Abdul Haque Dehlawi was on a good term with Nawab Khan Khana. Nawab Khan Khana was among those rulers, who were alert about their religious sentiments in the age of Mughal Emperor Akbar and it was enough to gain the respect and love from Shaikh Abdul Haque Dehlawi because of this one thing, Shaikh Abdul Haque Dehlawi wrote five letters to him, which are written in '*Kitab al-Makateeb*' with the titles as below:

1. *Ikhtiyar al-Takhalli le Intezar al-Tajalli.*

2. *Tazkeer Olil Ahlam bi anna Lazzat al- Duniya Kullaha Alam wa Kafu al- Taabe wal ana bil Jami Bayan al- Faqre wal Gina.*
3. *Sulook Aqrab al- Subul bil Tawajuh ila Sayyid al Rusul (SAW).*
4. *Sidq al- Taatush wal Dawam fi Talab al Maqsad wal Maram.*
5. *Ithaf al- Ahibba bi Bayan Hadith al- Muhabbah.*

### **Faizi (1547-1595)**

Faizi, the son of Shaikh Mubarak, the elder brother of Abul Fazl (the very popular poet of Akbar's court) is well recognised. He was a famous poet and a distinguished scholar of his age. He had excelled in Arabic, Persian, and Sanskrit. He wrote an exegesis of the *Qur'ān* without using any symbols and named it by *Sawati al- Ilham*.

Muhammad Husain Azad had written perfectly that letter writing Kisses Faise's Pen.<sup>16</sup> Even the experts of their mother tongue had nothing but recognise his great potential in poetry. Persian poetry had produced the two great men in India in a very long period of six hundred years, to whom the sons of mother tongue had to recognise. They were Khusrow and Faizi.<sup>17</sup> There was a bond of relation between Shaikh Abdul Haque Dehlawi and Faizi before the departure to Hijaz. He had been with in Fatehpur Sikri, but when Faizi diverted from the

right ideas, Shaikh had broken his relation. When returned from Hijaz, Faizi wrote to him, that he wanted to see him and wrote. 'If I could fly, I would sit on the room and collect the grains of love and affection.'<sup>18</sup>

According to Badayuni, Shaikh Abdul Haque Dehlawi didn't like to see Faizi and wrote: he wrote a letter bearing sorry and he was not ready to see him.<sup>19</sup>

Faizi had great devotion and love for Shaikh. It could be deduced from the Faizi's letters, all these letters are very important, when Faizi was as busy as bee in the writing of '*Sawati al- Ilham*', his will was, 'I want to send it to you earlier because friends had a great eye to look', and when he didn't receive any letter from Shaikh for a considerable period he wrote: 'from a long period no letter came from you'.

He has written in a letter:

'My lord, we got good news of your visit and Shaikh Musa had informed me, so try to come'. Faizi used to send his every writing to Shaikh after completing it and had been desirous to know about his opinion regarding the book.

## Mullah Abdul Qadir Badayuni

Mullah Abdul Qadir Badayuni was a well known historian of Akbar period. He was well verse in Arabic, Persian and Sanskrit. Akbar had appointed him for translations ad writing books, he possessed very sweet voice, so he served previously as '*Shahi Imam*', he was against the religious thoughts of Akbar. He had written his religious heresy in detail in his book, '*Muntakhab al- Tawarikh*' and criticised those courtiers' rulers and poets who had supported Akbar's ideas bitterly.

In those days, when Shaikh Abdul Haque Dehlawi was staying with Faizi and Mirza Nizam al- Deen Ahmad Bakhsi in Fatehpur Sikri, mullah used to attend his meeting. He wrote: 'always I enjoy his company'.<sup>20</sup> When sheikh came back from Hijaz, Badayuni met him in Delhi, but it lasted to several minutes because at that time, Badayuni was leaving for Lahore with the army. Badayuni had felt sorry. The reason behind the intimate relation and affection between Shaikh and Badayuni was that both of them were hailing from one family, because Shaikh had his link to Shaikh Musa's son Hamid<sup>21</sup> and Mullah Abdul Qadir Badayuni were in contact with Shaikh Daud,<sup>22</sup> the successor of Shaikh Hamid.

The very feeling of the misery of Muslim nation warmed up Shaikh's heart and mind, made Abdul Qadir tossing in his bed. Shaikh had criticised his surroundings with very precaution, but Abdul Qadir poured his open and bitter criticism on it.

Maulana Abul Kalam Azad wrote as following: some polite Sufis think that what Mullah Abdul Qadir Badayuni had written about Makhdum al- Mulk and Mullah Abdul Nabi in '*Muntakhab al-Tawarikh*' should be attributed to the immoderation of his critical nature and the business of contemporaries, but these people don't know that there are several other historians of this age, who are agreed to his opinion, but they don't think fair to criticise openly as Badayuni did. After all they admit the truth who would be more careful than Shaikh to narrate something and what Badayuni had added in what Shaikh had written about Makhdum al- Mulk. But Shaikh had written the same thing in a very careful manner with all the caution and Badayuni had no care about anything when he narrates something because of passion to tell the truth.<sup>23</sup>

## **Muhammad Ghauthi Shattari (d-1562)**

Shaikh Muhammad Ghauthi Shattari, was son of Hasan bin Musa Shattari (the writer of *Gulzar - i - Abrar*) born in 963 AD, in Mando. After getting the initial education, he went to Shaikh Wajeehuddin Alwi Gujarati, to pursue higher education. So he became his pupil and disciple. Muhammad Gausi was connected with Sayyid Muhammad Gaus Gwaliyari Shattari.

We don't know more about the relation maintained between Shaikh Ghauthi and Shaikh Abdul Haque Dehlawi enough. Maulana Ghauthi had written about him in '*Gulzar - i - Abrar*' as his friend,<sup>24</sup> and wrote that when Shaikh Abdul Haque Dehlawi had stayed in Malwah while going to Hijaz he received benefit from his majestic personality.

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21. For detail see, *Akhbar al- Akhyar*, p. 200
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**CHAPTER V**  
**MASS-MOBILIZATION**  
**FOR PREVAILING THE**  
**HADITH**

There is no parallel of Shaikh Abdul Haque Dehlawi in the propagation of *Hadith* in Islamic India. He had been teaching and delivering speeches more than a half century and was busy in writing the nuances of the *Qur'ānic* sciences and *Hadith* has entire life. He wrote a sentence for others in “*Sifr al- Sa'adat*”, but it applied on him cent percent. “He had doubled the bright shinning of Islam and Muslim world by his turmoil in the field of popularization of knowledge”.<sup>1</sup>

His great achievement is the mobilization for the *Hadith*. Dara Shaikh perfectly declared him the pioneer in the field of *Hadith*.<sup>2</sup>

“There is no parallel of Shaikh Abdul Haque Dehlawi as far as it concerned to the knowledge of *Hadith* and *Qur'ān* and philosophy especially in the field of *Tafsir* and *Hadith*.<sup>3</sup>

### **Shaikh Abdul Haque Muhaddith Dehlawi's Contribution**

1. He revived the knowledge of *Hadith* after it got paralysed in north India with his hard struggles.
2. He made the books of *Hadith* a necessary part of the syllabus. He himself initiated the lessons of *Hadith* in his Madrasah and his sons and grand sons had followed him in his steps

3. He tried to translate the books of *Hadith* in Persian language and by doing so it became easy for everyone to benefit from these assets. Maulana Abul Kalam Azad wrote:

The distinctive feature of the age of Shah Abdul Haque Dehlawi is that the *Hadith* were being translated into Persian language, which was the language of the common people.<sup>4</sup> Shaikh was the master of translation from Arabic to Persian and vice versa. Nawab Siddiq Hasan thought.

“He is an unparalleled translator from Arabic to Persian and no one was equal to him in this profession”

4. Shaikh Abdul Haque Dehlawi gave a kind consideration to ‘*Mishkat*’. He had the same passion about ‘*Mishkat*’ as Shah Waliullah’s passion with ‘*Muwatta*’ Imam Malik, he wrote explanation of ‘*Mishkat*’ in Arabic and Persian languages, so Shah Waliullah wrote the explanation of ‘*Muwatta*’ in both Arabic and Persian languages with the names of ‘*Masaff*’ and ‘*Musawwa*’.
5. The reason behind the preference of ‘*Mishkat*’ on other books of this field were:

- i) It is a collection of *Hadith* only from '*Sihah Sittah*'.
  - ii) The classification of '*Mishkat*' is grand.
  - iii) It has an additional importance as far as it concerned to comprehensiveness.
  - iv) The author of '*Mishkat*' had mentioned only the name of the companions and the reformers, he avoided the whole lineage so it became for the fresher easy to get and the learner to concentrate on what *Hadith* says and he would be free of the complication of lines.
  - v) '*Mishkat*' had a colour of Shafiat, Shaikh had dyed it in a Hanafi colour.
6. It was necessary for the knowledge of *Hadith* to contact ulama of Hijaz. Shaikh learnt *Hadith* in Hijaz, after him, people gave an special importance on the learning of *Hadith* in Hijaz and from ulama of Hijaz, Shaikh Abdul Haque Dehlawi had initiated most of *Hadith*'s terms here in India and Shah Waliullah had worked on them and completed them.

Details of Shaikh and his family's books regarding *Hadith*.

## **Books on Sahih Bukhari**

- i) *Ta'iseer al- Qari* by Shaikh Noor al- Haque.
- ii) *Sharh Sahih Bukhari* by Shaikh al- Islam Muhaddith.

## **Books on Sahih Muslim**

- i) *Manba al- Ilm* by Shaikh Muhibbullah.
- ii) *Sharh Manba al- Ilm* by Shaikh Fakhruddin.
- iii) *Mahalla Sharh al- Muwatta* by Maulana Salamullah.

## **Annotation on the Mishkat**

- i) *Ashiat al- Lumat* by Shaikh Abdul Haque Dehlawi.
- ii) *Lumat al- Tanqeeh* by Shaikh Abdul Haque Dehlawi.
- iii) *Asma al- Rijal wal Ruaat al Mazkooreen fi Kitab al- Mishkat* by Shaikh Abdul Haque Dehlawi.

## **Commentary on Jami Tirmidhi**

- i) *Sharh Shama'il Tirmidhi* by Maulana Salamullah.
- ii) *Ashraf al- Wasa'il fi Sharh Shama'il Tirmidhi* by Shaikh Saifullah.

## **Books on Hadith Fundamentals**

- i) *Risala Usool Hadith* by Maulana Salamullah.
- ii) *Risala Usool Hadith* by Maulana Noor al- Islam.

## **The Struggle for the Revival of Religious Knowledge:**

Indian ulama gave too much importance to philosophy and *Ilm al- Kalam* than the *Qur'ān* and *Hadith* in the syllabus of the eleventh century and according to Badayuni

“*Fiqh, Tafsir* and *Hadith* were rejected and astronomy, philosophy, medical science, myth, poetry, history, and novel were prevalent and necessary”.<sup>5</sup>

The *Qur'ān* and *Hadith* were consulted at the time of taking shelter or doing wrong explanation. In their fatal circumstances, Shaikh Abdul Haque Dehlawi declared *Qur'ān* and *Hadith*, a base of religious things as well as he closed the door of explaining *Qur'ān* in wrong way. He said, “He closed the wrong explanation of wrong doers and to obey *Qur'ān* he refrained to explain anything from himself, which hasn't any reference from the early people as some ignorant people are doing in this age and there are giving then the name of *Tafsir*. They

don't know 'one who explained the *Qur'ān* from oneself, he committed a big mistake'.<sup>6</sup>

The struggles of Shaikh Abdul Haque Dehlawi behind revival of religious knowledge can be summarised as following;

- 1) Shaikh Abdul Haque Dehlawi raised the voice against the syllabus of his age, which provides too much importance to philosophy and Mantiq.

Shaikh Abdullah Talbani and Shaikh Azizullah Talbani had a lion's share in popularising philosophy in Delhi. They were staying in Delhi since Sikandar Lodi's age after migrating from Multan. Mullah Abdul Qadir Badayuni wrote: "Among great ulama in the period of Sikandar Lodi were Abdullah Talbani in Delhi and Azizullah Talbani in Sambhal and they migrated from Multan and with their struggle, philosophy got prevalent in India. Before it there was no book except *Sharh - i - Shamsiya* and *Sharh - i - Shareef* in this topic."<sup>7</sup> Shaikh Abdul Haque Dehlawi announced in such kind of atmosphere that the real knowledge is "which strengthen and revive *Deen* and *Millat*."<sup>8</sup>

In a letter he wrote a couplet of poem for the classification.

“That *Ilm Deen* is *Fiqh*, *Tafsir* and *Hadith* and who study other than these things would be counted as a wrong one.”

He incited people to study the *Qur'ān*, *Hadith* and Grammar and for the betterment of living standard, we should engage into harvesting, business and masonry.

- 2) Shaikh Abdul Haque Dehlawi made his contemporaries to and thinks over the huge changing in syllabus and he was the leader to follow it and gave the main importance to religious knowledge in his Madrasah.

The Madrasahs, which were being mentioned as a centre of *Hadith* and *Fiqh* before Shah Waliullah in North India, should be considered as the effects of Shaikh Abdul Haque Dehlawi's good struggles.

- 3) Shaikh had compared philosophy with *Ilm Deen* at several places in his books and clarified mind's limitation and told.

He counted too much business with philosophy as an unlawful deed and was beware of the exaggeration in *Ilm Kalam* and doesn't engage into distinctive *Tafsir*.<sup>9</sup>



Philosophy makes people to confuse and it does not solve any problem of the life the business of mind is that:

“Mind is like a lamp that it shows the way of well, the function of lamp is to show way and to make it clear so people would not follow it nor it could create a new way; this is out of its function. The way is that which would be clear from the earlier and its signs didn't change.”<sup>10</sup>

A great poet of and thinker of 20<sup>th</sup> century ‘Iqbal’ also told mind as a lamp in his poetry.

These opinions of Shaikh Abdul Haque Dehlawi are the reflection of better reaction against the mentality of Akbar's period. He tried to make people understand at several places in his authorships that Mind is just a leg of wood and you cannot pass through your life by it. It has disastrous power but it is null and void of construction eligibility and Human Life cannot be built on the doubts. So it is a must to know the limitations of human mind.

## Comparative Study of Fiqh and Hadith

The very important aspect of Shaikh Abdul Haque Dehlawi's scientific services is that he tried to compare between Islamic Jurisprudence and Tradition almost half century. Some writers assessed his services with a biased view. For instance Nawab Siddiq Hasan Khan wrote:

He is a Hanafi Alim and is popular by Muhaddith. He wrote:

He has excelled in *Fiqh* then in *Hadith*. So he used to side with '*Ahl a-l R'āy*' although he used to strengthen '*Sunnah Saheehah*'. So student should keep the view of taking and rejecting bad one while reading his books and they should chose better meaning of his following mischief's and should refrain himself from bad thinking about them.<sup>11</sup>

Nawab's opinion is far away from the just look and his hard view.

On this issue we can summarised his thoughts and opinions as following;

- 1) Islamic Jurisprudence should be seen with full regards and respects because it is based on the *Qur'ān* and *Hadith* and it is an outcome of the thing which got coloured by Islam.
- 2) It is baseless to say that Fiqh Hanafi is based on guess and analogy because it is from true *Hadith*.
- 3) A deep study of *Mishkat* proves the supremacy of Fiqh Hanafi.
- 4) A very important reason of the preference of Fiqh Hanafi on other ways is that it looks nearer to justice.
- 5) At the time, when the social system of Muslims was deteriorating dramatically and when authoritative interpretation (*Ijtihad*) was exploited to spread heresy and seduction and when ulama were doing bad deeds in the shelter of lame excuses. In such kind of situations if there was any way to live in peace and harmony, it was to follow your elder ones.

### **Coordination between Fiqh and Sufism**

Shaikh Abdul Haque Dehlawi's guide and master advised him, you should not be a *Faqeeh Sufi* nor a *Sufi Faqeeh* means first you follow *Shairat* and then achieve *Haqeeeqat*.<sup>12</sup>

Shaikh had spent his whole life in the propagation of this rule. He perfectly proved in his two books *Tahseel al- Taarif fi Marifat al Fiqh wal Taswwuf* and *Maraj- al- Bahrain* that *Fiqh* and Sufism both have a very intimate relation it is wrong to think them two different things. *Maraj- al- Bahrain* cannot be but a confluence of *Fiqh* and Sufism, *Shariah* and *Tariqat*, exterior and interior, mind and love. A *Faqeeh* should be aware of Sufism and a Sufi should be acquainted with '*Fiqh*'. He said:

Sufism is in need of *Fiqh* but not vice versa, although Sufism is superior from *Fiqh* but *Fiqh* is more common and safe, because of very reason it was said that *Faqeeh* should be a Sufi but a Sufi should not become a *Faqeeh*.<sup>13</sup>

A well known scholar Allama Ibn Qaiyyim wrote, in the book of '*Aalām*'al Muaqqiin

“There are two necessary thing, one is better than other and it is to take advice for Allah and His Prophet and His book and to believer that Allah is pure of wrong saying and the second is to know Islamic ulama and their rights and values and that their supremacy does not

necessitate to accept everything they said nor to throw all of their sayings.”

The right path is between two things and every one have to care of them. First the *Qur'ān* and *Sunnah* should be given a preference in every condition and we should obey them and second is to love all Imams of Islamic knowledge and to obey them and their rights should be kept into the mind.<sup>14</sup>

Shaikh Abdul Haque Dehlawi's opinion regarding Sufism is the same. He showers a great respect on Imams, great Sufis and true ulama in tandem with preferring *Shariat* and *Sunnah* on everything, and he had no care of anything in this regard.

In a nutshell, his faiths and services are as following.

- 1) Real Sufism is the soul of Islam and *Iman* and its base is *Shariah* and *Sunnah*. As it is necessary to deny and refute mutilated Sufism, it is also necessary to favour the real Sufism. He made Shaikh Abdullah Niyazi aware of his all opinions in this regard.<sup>15</sup>
- 2) True Sufis have a great place in the history of Islam.

The real title of Sufis is a great place and a right path.<sup>16</sup>

What they wrote is more respectable after the *Qur'ān* and *Hadith* because every words of it come from a mind, which is coloured by Islam. He said;

*Ilm - i - Tafsir* and *Hadith*, is superior to the other branch, but in reality Sufism is the explanation of the *Qur'ān* and a brief result of '*Sunnah*'.<sup>17</sup>

- 3) To differentiate between *Shariat* and *Tariqat* is a sign of heresy. There who are not following Islam are not true Sufis. They should be called '*Batniya* or *Hashwiya*', and they have no relation with early Sufis. They have a link with Sufis and Sufis are watching their activities. Sufis are among true people and right people. How they would be agreeing with bad peoples?<sup>18</sup>

Shaikh Abdul Haque Dehlawi had an opinion that every reality which was rejected by *Shariat*<sup>19</sup> is a *Bidāt* and he had built his place on the solid foundation Khawaja Baghdadi's saying;

'Our base of *Tariqat* is the *Qur'ān* and *Hadith* and whichever is beyond it, would be rejected.'<sup>20</sup>

- 4) At the time of Shaikh Abdul Haque Dehlawi, Sufis were not caring much of Murideen's reforms and the system of corrections and reforms had become null and void. He said;

This way of brining up is rare in this period.

So Shaikh informed his contemporary Sufis of their obligations in his books and told that it is an important job of Shaikhs to do spiritual guidance of *Murideen*.

- 5) The beginning era of Shaikh Abdul Haque Dehlawi's was under the thick influence of *Wahdat al- Wajud*. His father was a *Mureed* of Shaikh Amanullah Panipati and believes in it. When Shaikh Abdul Haque Dehlawi came back from Hijaz, *Mujaddid Alf Thani* was busy in opposing *Wahdat al- Wajud*. So Shaikh Abdul Haque Dehlawi chose a just and right path in these conditions. Neither he opposed Ibne Arabi's thought nor did he teach them. He used to say like his teacher Shaikh Abdul Wahab Muttaqi that Shaikh Akbar's books have fatal effects and also are the remedy so one who can distinguish between them, he should study them.

- 6) Shaikh Abdul Haque Dehlawi is the first person, who cared the books of Shaikh Abdul Qadir Jilani most in India and became his helper by lending a hand of help in the propagation of the sublime thoughts of Sufism by translating his books.

### **During the Akbar Period**

The author of “*Maarij al- Wilayat*” wrote about Shaikh Abdul Haque Dehlawi: “He tried hard to uproot heresy and seduction”.

There is no detail of this brief sentence in any contemporary source, but every page Shaikh’s books verify it. So it would be better to study Shaikh’s some thoughts and saying in the light of Akbar’s period.

1. The main reason of Shaikh’s concentration on *Hadith* was that he thinks that there is no shield to prevent this storm of *Bidāt* except *Hadith*. His well known contemporary Meer Abdul Awal wrote, ‘The way of peace and to turn the face of storm, necessitate the business with *Hadith* and he can be saved only by this very remedy.



His opinion was also the same, so he had provided the assets of *Hadith* to the head of common man.

2. Shaikh's purpose of '*Madarij al- Nubuawah*' is to prevent and uproot the mischief of Akbar's period.
3. A great mischief of Akbar's era was the Alfi views. This thought was being propagated among mass that Islam was valid only for one thousand years. *Shariat* got ended with the completing of this period. Mullah Qadir Badayuni wrote:

"The king made a trick that the period of Prophet's Deen was only one thousand years and it got completed. So the king began to propagate what he created in his mind and heart."<sup>21</sup>

Shaikh Abdul Haque Dehlawi opposed this baseless view with family and strongly and told that Islam is for ever and for every one and it has no barricade of age or place. After comparing *Sharait Muhammadi* with other *Shariat* he said that the good thing in Islam is that it chose a moderate and better path for human being keeping the very nature of human being in mind, and it is the very reason for this *Shariat* of being eternal.

He wrote in a chapter ‘the rights of Prophet’ in “*Madarij al-Nubuwa*”, to believe in Muhammad’s prophecy is a must. Man and Islam cannot be completed but after believing the Prophethood of Muhammad (SAW).<sup>22</sup>

4. He wanted to block the road of heresy by this announcement, a good number of people were got into this trap that just believing in god makes a complete Iman and the *Shariat* of Prophet Muhammad (SAW) is not a necessary part of Iman in a place he opposed it bitterly as “some mentally retarded people think that Allah could be achieved without prophet and they were not aware of its reality and I mentioned it in a separate pamphlet and explained it in a very style for its claimers.”<sup>23</sup>
5. It was prevalent in Shaikh Abdul Haque Dehlawi’s era that every one things that it is my right to poke my nose into Islamic affairs and very sensitive to religious topics were discussed in the court and then it prevailed through rulers to common mass and opens thousands of doors of heresy and seduction so Shaikh advised in such situations that;

It is a general advice to talk with them keeping their lived in your mind and you should refrain to discuss about the nuances

of *Shariat* and secrets and about ulama in front of ignorant people. So we should ask the ruler to enjoin the people in good then and we should do all these jobs peacefully and should not revolt against them.<sup>24</sup>

6. May be Akbar did not claim the Prophethood clearly but he placed himself at a state which was not less than Prophethood. So it was easy to get the seeds of doubt sown in the hearts of common man regarding Prophethood and empire. So Shaikh wrote a pamphlet in the same and clarified the difference between the kingdom and Prophethood. He wrote in '*Maraj al-Bahrain*'.

In every age, there were great philosophy and scholars and they have reached the heights of it but they didn't prevent Islam to prevail. Why? And some ruler, under their bad desires thought about it but their laws and regulation could not remain so it is clear that kingdom is other than Prophethood.<sup>25</sup>

7. Every historian is aware of what Akbar accepted from un-Islamic rituals. Shaikh wrote in '*Ashiaat al-Lamaat*' discussing '*Iman*', there is a second stand that some people committing a

work which is a sign of heresy according to the *Qur'ān* and *Sunnah* as to worship in front of idols and to wear 'Zimar', they are unbeliever although they believe god and Islam.<sup>26</sup> He wrote in "*Takmeel al- Iman*";

For 'Allah' we should refrain to call Him with the other name which was not mentioned in *Shariat*, it matter in fixing it as a name but not in quality, and we should beware of all these names.<sup>27</sup>

8. If we look into the books of Shaikh deeply it would be amply clear, but he had marked out all those seductions against which Shaikh Mujaddid mark a hue and cry. In reality both said one thing but in different way. Mujaddid had a hard core native and revolutionary passion and Shaikh also had unlimited passion popularising *Sunnah* and a bitter revolt against the then affair. But he didn't beat the drum for saying something but in real from Shaikh says the very thing Mujaddid said.
9. Shaikh Abdul Haque Dehlawi had persuaded some very famous rulers of kingdom to uproot *Bidāt* and to revive *Sunnah*. His letters to Abdul Raheem Khan Khana and Shaikh Fareed are testaments of his great passion. It seems that the poor condition

of Muslims had a deep influence upon his heart and mind and he tried to ignite the religious sense of humour of rulers in his grand style. His letters are not but heart beats of a worried and anxious man.

## **Research Methodology**

Shaikh used to collect his books material after a good and hard search. He never wrote on the topic, about which he was not completely and perfectly aware of. This passion of search was the outcome of his bringing up In the light of *Hadith*, because he toiled a lot in the search of *Hadith*. The deep knowledge of '*Asma al- Rijal*' and the line of narrators doubled his searching ability, and had not satisfied till he knew it completely. His books are testaments on his passion to acquire all related books at the time of writing. When he began to write the explanation of '*Sifr al- Saadat*', he kept a good number of books on the topics of *Hadith*, '*Asma al- Rijal*', history and biographies and he used to benefit from them, he wrote about his way to quote from any source. 'He had not been agreeing to leave any attempt to excel in search and quotation, and always followed a strict method in traditions, narrating and was taking all precautions and

didn't indulge into doing mixing in them. So he always hopes of acceptance in the court of Allah'.<sup>28</sup>

A deep study of '*Madarij al- Nubuwa*' will tell us that how much he had struggle to provide a perfect portrait of Prophet Muhammad (SAW), he had not left any aspect of Prophet Muhammad (SAW)'s bright and crystal clear life, to which he couldn't reach or on which, he couldn't throw a light to clarify it. When he began to write the biographies of ulama and Sufis in his popular books "*Akhbar al-Akhyar*", he had studied all the religious literature of medieval India. To whom, he wanted to write his life, first of all he studies his books and at same places he used to quote from these books, which tells about the mentality of author and his writing style. No one can dare too, because it is a trail to give all the Sufis his right place and he never wrote any miracles in this book.

This topic of search of Shaikh Abdul Haque Dehlawi seems in his letters and writings. Every topic was dealt with a strict measure of search. He was excellent on the issue of '*Sima*' that no Indian Alim is parallel to him to write such type of comprehensive book on this topic.

The main thing which had worked as a spinal bone is his good memory in this field. Once he saw a thing, he never forget it and no strange thing it is that he memorise his infancy days as clear as it is yesterday's matter.

“I memorise my infancy days, which has been two years or a half year more, as it is a matter of yesterday.”

### **His writing Style**

His writing style reflects his scientific ability and peculiarity. His sentences had a scholarly colour in them. He chose language according to his topic. His main work was to provide books but he didn't disregard writing style. What he wrote, is appreciable as far as it concerned to content and cleanness. He used Arabic words in plenty but its usage didn't cause the boredom on reader. His Arabic words didn't mitigate Persian value but intensified it.

Shaikh was adept in translation from Arabic to Persian; the good thing in his translation is that he always translates the language and thoughts with a grand style that the reader cannot consider that he is reading translation.

Shaikh wrote thousands of pages and it is miracle that he wrote these thousands of pages, not damaging its similarity and strength and it is impossible to say that his writing is not up to the mark.

Shaikh's one special deed is that he narrates his opinion in a few words and he does not indulge into long narration style. '*Akhbar al-Akhyar*' is a portrait of this miracle. He had briefed someone's life to a few words.

Shaikh thought that without a good taste it's impossible to write down something. He said:

“Without a good taste how do you write and the sweetness in writing comes with good sense.”<sup>29</sup>

These things are clear from his writings, his articles are testament of grand taste but some of his letters are not out of this list, because Shaikh made its sentences complicated for the purpose of secrecy and hideousness.



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# CONCLUSIONS

In the early years of Muslim immigration, and more so with the establishment of Muslim rule in India, many Muslims mendicants or faqirs, scholars or ulama, and Sufi saints arrived in India. They entered India on their own or came with the invading armies. Later on, the disturbed conditions in Central Asia, consequent upon the Mongol upheaval, too encouraged them to leave their homes in search of security. Many came to settle in India where peace and plenty and the protective arms of Muslims rule promised them all they wished.

Up to the thirteenth century, northern India saw the flowering of the Sufi orders, Chishti, Suhrawardi, Qadri and Naqshbandi. Thus to study on this aspect, we had to trace advent of some of the prominent scholars of the Sindh, Abu Ma'ashar bin Abd al- Rahman Sindhi, had expertise in the field of Hadith literature, Maghazi (Prophet's Tales and war narration) and fiqh (Islamic Law), Muhammad Bin Ka'ab Qurtubi, Hasham Bin Urwah, Nafi' were among his contemporaries.

The pattern of education in medieval India was the same as in the rest of *Dār al- Islam*. Its chief beneficiary was the élite, although, through mosque schools, it was within reach of the children of the common people, if circumstances permitted.

The development of the medieval educational curricula can be divided into three periods. In the first period – that of the Sultanate and its successor states in the provinces until 1500 – the subjects taught were theology, jurisprudence (*fiqh*) and its principles (*usul*), exegesis, *hadith*, Sufism, grammar, rhetoric and logic. The chief emphasis was on the study of the principles of jurisprudence and their application. The second period ranges from the reign of Sikandar Lodi to the early period of the reign of Akbar, from 1500 to 1571. This is the phase of growing emphasis on the medieval rational sciences, logic, mathematics, medicine and astronomy. The third phase begins with the age of Akbar, when there was even greater emphasis on rationalism, though this process was reversed to some extent under Aurangzeb. Ethics seems to have the chief area of concentration in this period, with the inclusion of *Furstenspiegel* literature ('Mirror for Princess').

The cultural expression of Islamic India is best reflected in its literature, which is written in several languages. At first the classical languages of the Islamic world, Arabic and especially Persian, were used for literary composition. Then Urdu evolved and developed. Simultaneously in various areas where there was a concentration of Muslim population a popular regional literature also developed.

Shaikh Abdul Haque was born in the month of Muharram 958/1551 AD in Delhi. This was the period of Sher Shah Suri. Mehdavi movement was in full swing. Ulama were busy to declare someone a '*Momin*' and someone a '*Kafir*'.

He got his primary education and essential thoughts from his father. His father was eager to make his son an exemplary boy, well educated, well-versed. So he tried his best making him so from the early period of his life.

His father gave some special advices on which he was so strict entire his life and those advices are counted as an important part of his life and character. Shaikh Saifullah had experienced a lot the heresy and all his experience into his beloved and talented son.

Shaikh Muhaddith Dehlawi got his primary education from his father. First of all he began to learn the *Qur'ān* in new pattern. Shaikh's father had chosen a new way to make his recite the *Qur'ān*. He didn't indulge in corrections of pronunciation, instead he made him learn some *Surah* by heart everyday and in the product, he completed the *Qur'ān* within the span of two or three months. Then he began to learn how to write and learn in the duration of one month.

Shaikh Saifuddin didn't care usual labour and educational method to educate his son but he made him to study all those books he taught better and authentic. In his period there were several books on poetry and they were considered as necessary part of basic education, but Shaikh Saifuddin didn't care much about them. After finishing the *Qur'ān*, he made him read '*Mizān*' and then '*Misbāh*' and '*Kāfiyah*'.

While teaching he used to say God willing you would be a great scholar earlier. Shaikh Saifuddin was anxious to complete his son's education in front of his naked eyes. He wants to transfer all of what he earned after a lot of struggle in the span of his life but he was surrendered to his age. When he counted books, he uttered with a tone of sorry. "If this one I could teach".

Shaikh Dehlawi wrote a letter to Nawab Murtaza Khan and Shaikh Fareed in later days of his life classifying the real state of '*Talab - i - Sadiq* (true passion) as below.

"Every breath and every step of human being should be taken with the pious aim of getting the desired purpose and the beloved Prophet Muhammad (SAW)".



In the days of his education, he was on the very state. He kept busy round the clock; the passion to learn is the dominant power of his life.

There is no one on the par with his toils and moils in the field of knowledge. If Abul Fazl got his mind dried because of studying books whole nights, he had burnt his hair and turban many a times because of concentration on the books and what is more wondrous, is, he couldn't know what had happened.

Shaikh Muhaddith had given a detail of his jam-packed schedule of 24 hours. It is a reality that he hadn't left any bit of struggle in the way to become unparalleled in scientific world. He knows from the early days of his life, the reality that your heaven is hidden in your huge struggle. So he sacrificed every thing in the way of education. He used to march to his madrasah before the sunrise, which was situated 2 KM away from his residence and returned for a while in bright noon to have his lunch and then went back to madrasah to re-assume his study. After 6 Mile walk, he had been fresh and ready to study with full concentration till late in the night and when came back home in the silence of night, he began to read instead of taking rest. His parents were so anxious to see all these hardships. They

advised him to take rest for a while but he was overpowered by the sweet taste of education and was helpless after hearing all these advices.

Shaikh had been taught by brilliant ulama of Mawara al- Nahr after being a master of philosophy (*Ilm al- Kalam* and *Mantiq*) and Arabic knowledge, Shaikh didn't mention their name. He has poured all he had, to learn their scientific thoughts.

Shaikh Dehlawi had taken full consideration of purification of mind and social tandem with the purification of heart and vision. From his childhood he had developed an undying interest in performing prayers, doing against his will. He had Islamic laws in one hand and in other the great love of Allah till the last breath of his life. He had got the love of God from his ancestor. Shaikh Saifuddin had poured the passion of real love into his heart, which had been igniting him entire his life.

Shaikh left for Hijaz in 996/1587 after reaching the 38<sup>th</sup> of his age. According to Muhammad Ghauthi, Shaikh had reached to Gujarat through Malwa in the beginning of 995 but unfortunately the ship had

departed before he reached there, so Shaikh stayed there whole year to leave for Hijaz in 996.

Shaikh Wajeehuddin was a great writer. He had written a good number of books. Among them, some important are listed below:

- 1) *Hāshiyah ala Tafsir al- Baizawi*
- 2) *Hāshiyah ala al- Talweeh*
- 3) *Hāshiyah ala al- Mawaqif*
- 4) *Sharh Sharh - i- Nukhbat al- Fikr*
- 5) *Hāshiyah ala Sharh al- Wiqāyah*
- 6) *Hāshiyah ala Sharh al- Jāmi*
- 7) *Sharh Irshad al- Nahw*
- 8) *Sharh Jam Jahan Numa*
- 9) *Risāla al- Sukriya*
- 10) *Hāshiyah ala al- Mukhtasar al- Ma'ani*
- 11) *Hāshiyah ala al- Azdi*
- 12) *Sharh al- Basit al- Alavi*
- 13) *Risāla Tarteef Arkan al- Salāt*
- 14) *Wafiyah Sharh Kafiyah*
- 15) *Risāla Qaushji fi al- Hai'at*
- 16) *Hāshiyah ala al- Minhal*

17) *Sharh Shawahid al- Minhal.*

Shaikh Muhaddith Dehlawi visited Shaikh Abdul Wahhab Muttaqi in the holy month of Ramadhan and he began to learn ‘*Mishkāt*’. He had employed the last ten days of Ramadhan to spend with him. He performed Hajj rites with him. He enjoyed his presence in Arāfat and Muzdalfa, and then he got busy in teaching.

Shaikh Abdul Wahhab Muttaqi had asked Shaikh Abdul Haque to go to India and said:

“Now go to India, your motherland and child would be seeing your way”.

Shaikh Muhaddith was so irritated by Indian misery that he was not ready to return to India.

Shaikh came back to India in 1000 A. H., according to him, “may be this slave has visited you in this place but as far as he remembers when he come India in 1000 A. H. by Indian ships in your company”.

This was the age when Akbar’s religious thoughts were being portrayed as *Deen - i - Elahi* and the religious atmosphere became

unspeakable. Not caring to tradition was prevalent Islamic tenants were being openly laughed upon. If we don't pay attention to what Mulla Abdul Qadir wrote because he was a fundamentalist or extremist. After all that there are some historical things which tell that Akbar was no more a believer, Abul Fazl has collected all his sayings. He had joked Islamic laws by saying it '*Kesh - i - Ahmadi*'.

The atmosphere, in which Shaikh was born and brought up, was dominated by Sufism and it was practically impossible for him not to get its influence. So he had been busy from the early days of his life in doing '*Mujahida*'. It got mentioned how he offered prayers in his previous days and this religious passion got a thick colour with every passing day. At the end he was completely got coloured by Sufism.

Shaikh Muhaddith wrote in his *Risāla Wasiyat*, when I came back to India, I went to Khwaja Baqi Billah Naqshbandi. I did exercise of Khwaja's ways for a period and learnt how to recite *Tasbeeh* and how to do *Murāqbah* and how to make the mind ready.

What came out after studying his writings and teachings that he was so strict in rule and regulations and was extremely soft as far as it concerned to give good advices and to teach noble thoughts. He was

aware of all the corners of society which needs a reform. He gave advices to the rulers, Sufis, ulama, students, soldiers and merchants in secret manner which made them his fan.

Shaikh Dehlawi got a lot of valuable thing after joining the company of Khwaja. Shaikh wrote that e sent seven letters to the name of his guide in the books of *Al Makateeb wal Rasāil*.

1. *Sulook Tareeq al- Falah Inda Faqd al- Tarbiyat bil Istilah.*
2. *Usool al- Tareeqah le Kash al- Haqeeqah.*
3. *Tabāyeen al- Tareeq le Ahl al- Irādah be Itizām Wazāif al- Khair wal Ibādah.*
4. *Tanbeeh Ahl an- Nahi be Tafawut Hal al- Ibtidah w'al- Inteha.*
5. *Tahseel al- Kamāl al- Abdi bi Ikhtiyar al- Faqr al- Muhammadi.*
6. *Qura' al- Asmā bi Ikhtilaf Aqwāl al- Mashaikh wa Ahwālahum fi al- Samā.*
7. *Warud al- Imdad bi al- Istiqāmah ala al- Aurād.*

Shaikh Abdul Haque Muhaddith Dehlawi was died on 21 Rabi al Awwal 1052 after spending 94 years enlightening the Indian people, the below sentences were written in his testimonial.

“My keen desire and prayer to God is that he would grant me *Shahadat* in his path and make easy my death in the city of His Prophet”. If this prayer would be accepted then there is no need of it, but if death came before it, you should bury me near *Hauz - i - Shamsi*.

The books of Abdul Haque Dehlawi with the variety of topics and subjects come under the following category of knowledge.

- (1) *Tafsir* (The *Qur'ānic* Exegesis)
- (2) *Tajweed* (the rules of recitation of the *Qur'ān*)
- (3) *Hadith* (the tradition of Prophet Muhammad )
- (4) *Aqāed* (Faith)
- (5) *Fiqh* (Islamic law)
- (6) *Tasawwuf* (Sufism)
- (7) *Akhlaq* (Manners)
- (8) *Āmal* (Deeds)
- (9) *Falsafa & Mantiq* (philosophy and logic)
- (10) *Tārikh* (History)
- (11) *Siyar* (international law)
- (12) *Nahw*
- (13) Autobiography
- (14) *Khutbāt* (Sermons)

(15) *Makāteeb* (Letters)

(16) Poetry

Three books of Shaikh Dehlawi come under this title:

1. *Taleeq al- Hawi ala Tafsir al- Baizawi.*
2. *Sharh Sudoor -fi - Tafsir - i - Āyat al- Noor.*
3. *Tahseel al- Ghanaem wal Barakat Ba Tafsir Surat - i - wal Ādiyat.*

He had also written on *Hadith* and *Ilm - i -Hadith* the following books.

- (1) *Ashiat al- Lamāt fi Sharh al- Mishkāt.*
- (2) *Lamāt al- Tanqeeh fi Sharh al- Mishkāt al- Masabeeh.*
- (3) *jama al- Hadith al- Arbaeen fi abwab Ulumuddin wa Tarjumah al Ahadith al Arbaeen fi Nasihat al Muluk wa al Salateen.*
- (4) *Jami al- Barakat Muntakhab Sharh Mishkāt.*
- (5) *Risāla Aqşam - i - Hadith.*
- (6) *Risāla Shab - i - Barat.*
- (7) *Ma thabata bil Sunnah fi Ayyam al- Sunnah.*
- (8) *Al- Ikmal fi Asma al- Rijāl.*
- (9) *Asma al- Rijāl wal Ruwat al Mazkooreen fi Kitāb al- Mishkat.*



- (10) *Tahqeeq al- Isharat fi Tameem al Basharat.*
- (11) *Tarjumah Maktoob al- Nabi al- Ahla fi Taziyate Walid Maaz bin Jabal.*

*Takmeel al- Iman* and *Taqwiyat al- Iman*, a book on faith written by Shaikh Dehlawi received huge popularity among the people. In this book Shaikh has narrated Islamic faith and the tenants of Islam on the light of *Ahl al- Sunnah wal Jama'at* with detail.

This book had only 80 pages but on the basis of comprehension and variation of topic, it was always regarded as a very important book. He has explained in this book eloquently keeping the very right views in the mind on the topics of Quality of *Iman*, Choice and Compulsion, Grave Punishment, Resurrection, Ascension of the Prophet Muhammad (SAW), Paradise and Hell, Repentance and about seeking help from Graves, Miracles and Family of the Prophet Muhammad (SAW). The book is very small in size but very big and rich as far as it concerned to benefits.

The manuscripts of *Takmeel al- Iman* are found in the British Museum, Hyderabad, India Office, Asiatic Society, Boodlean Library

and Bankipur etc, but the Bankipur has a special copy which is corrected by the author himself.

The following books written by Shaikh came under this title;

1. *Fath al- Mannan fi Taeed al- Noman.*
2. *Al- Fawaed.*
3. *Hidayat al- Nasik ela Tareeq al- Manasik.*

We can imagine how much Shaikh wrote on this particular subject just casting a glance on its content of books.

1. *Tanbeeh al- Arif bima Waqafil Awārif.*
2. *Tahseel al- Ta'aruf fi Ma'arif al- Fiqh wal Tasawwuf.*
3. *Sharh Futuh al- Ghaib.*
4. *Tarjumah al- Ghuniyah al- Talibeen.*
5. *Intekhab al- Masnawi al- Maulawi al- Manwi.*
6. *Tauseel al- Mureed ela al- Murad bah Byan al- Ahzab wal Aurad.*
7. *Maraj al- Bahrain fil Jama Bain al- Tareeqain.*
8. *Nikat al- Haque wal Haqueeqat min Babe Maarif al- Tareeqat.*
9. *Jawab Baz Kalimat Shaikh Ahmad Sirhindi.*
10. *Risāla Wujudiyah.*

The following books of Shaikh came under these subjects:

1. *Adāb al- Saleheen.*
2. *Adāb al- Libas.*
3. *Adāb al- Mutaliqah wa- al- Munazirah.*
4. *Tasliyat al- Musab le Nail al- Ajr wa al- Thawab.*

Shaikh wrote three books on the subject of philosophy and logic in Arabic language.

1. *Bena al- Marfu fi Tarsees Mabahis al- Mauzu.*
2. *Durrah al- Bahiyah fi Ekhtesar al- Risāla al- Shamsiyah.*
3. *Sharh - i - Shamsiyah.*

Shaikh wrote in history the books given below.

1. *Jazb al- Qulub ela Diyār al- Mahbub.*
2. *Zikr - i - Muluk.*
3. *Risāla Nuraniyah Sultaniyah.*

These following books of Shaikh are as under.

1. *Madarij al- Nubuawah.*
2. *Akhbar al- Akhyar.*

3. *Ahwal-i- Aemmah Isna Asharà Khulasah Aulad Sayyid al-Bashar.*
4. *Anwar al- Jaliyah fi Ahwal Mashaekh al- Shazliyah.*
5. *Zubdat al- Athar Muntakhab Bahjah al- Asrar.*
6. *Tarjumah Zubdat al- Asrar.*
7. *Matla al- Anwar al- Bahiyah fi al- Hilyah al- Jaliyah al-Nabwiyah.*

Shaikh Ahmad Sirhindi known as Mujaddid Alf Thani was the most popular and well recognized Sufi of the age. There was an unshaken bond of love and friendship between Shaikh Dehlawi and Shaikh Ahmad Sirhindi. Both were inspired by the great ideas of Khwaja Baqi Billah and both were toiling their entire life for the holy purpose of making Muslim nation wake up and popularizing the tradition and Islamic way of life. Previously Shaikh had developed some ideological differences with Mujaddid and even he wrote a booklet against Mujaddid but later on when Shaikh Mujaddid got well washed off all wrong perceptions regarding him, he changed his opinion. His criticism was based on good intention and on the safeguard of the traditions and Islam. So he admitted the memorable work of Mujaddid whole heartedly after having removed all the doubts.

Shah Abu al- Maali Qadri was the son of Shaikh Dawood Kirmani, son of Sher Gadhi's brother and his son in law and his spiritual successor (*Khalifah*). He had been propagating to spread Qadriya Order. To show the path of righteousness left him not a minute which he could say his own. After this day in and day out effort, he managed to pen down several books, among these some these are "*Tuhfae – Qadriya*", "*Nagmat - i - Dawudi*", "*Monis Jan*", "*Zafran Zar*", "*Guldasta - i - Bagh - i - Iram*", are worth mentioning. He was a poet, his pen name was '*Garbati*' and Shaikh loved him. Shaikh used to tell him about his interior conditions and expected his guidance and his blessings. Once he wrote the state of his heart and soul with details that his self had deceived him and tempted that you should chose the way of mass because it has a lot of benefits in its pockets. So it generates unrest in his mind and heart. When it turned to pain him he asked shah his piece of mind and guidance.

Miyan Abdullah Niyazi was the spiritual successor of Shaikh Saleem Chishti. He was rated among the famous Sufis of his age he became a Mehdawi by the influence of Sayyid Muhammad Mehdi Jaunpuri in the late days of his life. Maulana Abul Kalam Azad depicted the portrait of his life as below.

Nawab Murtaza Khan Shaikh Fareed was among the famous Sufis and most reputed person in Mughal Dynasty. He was enjoying the post of '*Bakhshi*' in Akbar's period.

He received a red carpet welcome in Jahangir's period because of his toil, honesty and truthfulness, and he was appointed as a governor (*Wali*) in the state of Gujarat. After a period, he was transferred to the state of Punjab and he died there in 1025/1616 AD, and was buried in Delhi.

The name to Bairam Khan's son was Abdul Rahim Khan Khana was one of the few men, in the history of Mughal period privileged to register their name with the knowledge as deep as sea and courage that would shame a warrior. Urfi addressed him by, "oh great man, you have with you pen and sword both". He was a great scholar of his age; he possessed great innate wisdom and was able to communicate in more than one language of the world. Allama Shibli Nomani had written that he had an inborn understanding of poetry. If he had engaged into the poetry, he would be equal to Urfi and Nazeeri.

Faizi, the son of Shaikh Mubarak, the elder brother of Abul Fazl (the very popular poet of Akbar's court) is well recognised. He was a

famous poet and a distinguished scholar of his age. He had excelled in Arabic, Persian, and Sanskrit. He wrote an exegesis of the *Qur'ān* without using any symbols and named it by *Sawt al- Ilham*.

Mullah Abdul Qadir Badayuni was a well known historian of Akbar period. He was well verse in Arabic, Persian and Sanskrit. Akbar had appointed him for translations ad writing books, he possessed very sweet voice, so he served previously as '*Shahi Imam*', he was against the religious thoughts of Akbar. He had written his religious heresy in detail in his book, '*Muntakhab al- Tawarikh*' and criticised those courtiers' rulers and poets who had supported Akbar's ideas bitterly.

Shaikh Muhammad Ghauthi Shattari, was son of Hasan bin Musa Shattari (the writer of *Gulzar - i - Abrar*) born in 963 AD, in Mando. After getting the initial education, he went to Shaikh Wajeehuddin Alwi Gujarati, to pursue higher education. So he became his pupil and disciple. Muhammad Ghauthi was connected with Sayyid Muhammad Ghathi Gwaliyari Shattari.

1. He revived the knowledge of *Hadith* after it got paralysed in north India with his hard struggles.

2. He made the books of *Hadith* a necessary part of the syllabus. He himself initiated the lessons of *Hadith* in his Madrasah and his sons and grand sons had followed him in his steps
3. He tried to translate the books of *Hadith* in Persian language and by doing so it became easy for everyone to benefit from these assets. Maulana Abul Kalam Azad wrote:

The distinctive feature of the age of Shah Abdul Haque Dehlawi is that the *Hadith* were being translated into Persian language, which was the language of the common people. Shaikh was the master of translation from Arabic to Persian and vice versa. Nawab Siddiq Hasan thought.

“He is an unparalleled translator from Arabic to Persian and no one was equal to him in this profession”

4. Shaikh Abdul Haque Dehlawi gave a kind consideration to ‘*Mishkat*’. He had the same passion about ‘*Mishkat*’ as Shah Waliullah’s passion with ‘*Muwatta*’ Imam Malik, he wrote explanation of ‘*Mishkat*’ in Arabic and Persian languages, so Shah Waliullah wrote the explanation of ‘*Muwatta*’ in both



Arabic and Persian languages with the names of '*Masaff*' and '*Musawwa*'.

5. The reason behind the preference of '*Mishkat*' on other books of this field were:
- i) It is a collection of *Hadith* only from '*Sihah Sittah*'.
  - ii) The classification of '*Mishkat*' is grand.
  - iii) It has an additional importance as far as it concerned to comprehensiveness.
  - iv) The author of '*Mishkat*' had mentioned only the name of the companions and the reformers, he avoided the whole lineage so it became for the fresher easy to get and the learner to concentrate on what *Hadith* says and he would be free of the complication of lines.
  - v) '*Mishkat*' had a colour of Shafiat, Shaikh had dyed it in a Hanafi colour.

Indian ulama gave too much importance to philosophy and *Ilm al- Kalam* than the *Qur'ān* and *Hadith* in the syllabus of the eleventh century and according to Badayuni

“*Fiqh*, *Tafsir* and *Hadith* were rejected and astronomy, philosophy, medical science, myth, poetry, history, and novel were prevalent and necessary”.

The *Qur'ān* and *Hadith* were consulted at the time of taking shelter or doing wrong explanation. In their fatal circumstances, Shaikh Muhaddith Dehlawi declared *Qur'ān* and *Hadith*, a base of religious things as well as he closed the door of explaining *Qur'ān* in wrong way. He said, “He closed the wrong explanation of wrong doers and to obey *Qur'ān* he refrained to explain anything from himself, which hasn't any reference from the early people as some ignorant people are doing in this age and there are giving then the name of *Tafsir*. They don't know ‘one who explained the *Qur'ān* from oneself, he committed a big mistake’.

The very important aspect of Shaikh Dehlawi's scientific services is that he tried to compare between Islamic Jurisprudence and Tradition almost half century. Some writers assessed his services with a biased view.

Shaikh Dehlawi's guide and master advised him, you should not be a *Faqeeh Sufi* nor a *Sufi Faqeeh* means first you follow *Shairat* and then achieve *Haquueeqat*.

Shaikh had spent his whole life in the propagation of this rule. He perfectly proved in his two books *Tahseel al- Ta'arruf fi Ma' rifat al Fiqh wal Tasawwuf* and *Marj- al- Bahrain* that *Fiqh* and Sufism both have a very intimate relation it is wrong to think them two different things. *Maraj- al- Bahrain* cannot be but a confluence of *Fiqh* and Sufism, *Shariah* and *Tariqat*, exterior and interior, mind and love. A *Faqeeh* should be aware of Sufism and a *Sufi* should be acquainted with '*Fiqh*'.

Shaikh used to collect his books material after a good and hard search. He never wrote on the topic, about which he was not completely and perfectly aware of. This passion of search was the outcome of his bringing up In the light of *Hadith*, because he toiled a lot in the search of *Hadith*. The deep knowledge of '*Asma al- Rijal*' and the line of narrators doubled his searching ability, and had not satisfied till he knew it completely. His books are testaments on his passion to acquire all related books at the time of writing. When he began to write the explanation of '*Sifr al- Saadat*', he kept a good

number of books on the topics of *Hadith*, '*Asma al- Rijal*', history and biographies and he used to benefit from them, he wrote about his way to quote from any source. 'He had not been agreeing to leave any attempt to excel in search and quotation, and always followed a strict method in traditions, narrating and was taking all precautions and didn't indulge into doing mixing in them. So he always hopes of acceptance in the court of Allah'.

His writing style reflects his scientific ability and peculiarity. His sentences had a scholarly colour in them. He chose language according to his topic. His main work was to provide books but he didn't disregard writing style. What he wrote, is appreciable as far as it concerned to content and cleanness. He used Arabic words in plenty but its usage didn't cause the boredom on reader. His Arabic words didn't mitigate Persian value but intensified it.

Shaikh Dehlawi is one of the pioneering scholars of Hadith literature in sixteenth century, India who not only contributed academically a number of research work of great interest in the field of Hadith literature, and raised the standard of writing and research in the field to its full zenith, but he launched a mass movement of practicing the Sunnah of Prophet Muhammad (SAW). He opposed the heretic

initiatives taken by Jalaluddin Akbar through his writings and mass contact.

Shaikh Ahmad Sirhindi was no doubt the revivalist thinker in India who checked the rebellious and non Islamic steps of *Deen - i - Elahi*. Shaikh Dehlawi, however did not lag behind in asserting and mobilizing the Muslim in a favour of Islamic tenets. His rationalization of Prophethood through his book *Madarij al- Nubuwah*, is very significant in this regard.

It is to suggest a comparative study of Shaikh Abdul Haque and renowned scholar Shah Waliullah be made to trace the impact former on the later. Unfortunately no exhaustive studies were made so far to evaluate the full length contribution of the Shaikh in various fields of Tasawwuf, Fiqh, Kalam, Hadith, and the Tafsir. It is therefore recommended that other dimensions of Shaikh's contribution be researched.

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